

Class BRI25 Book C85

Copyright No.

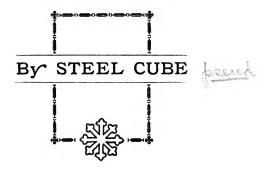
COPYRIGHT DEPOSIT.



Midnight Reverie

A Subjective Study

of A Soul



Printed for the author by Crane & Company
Topeka, Kansas

BR125

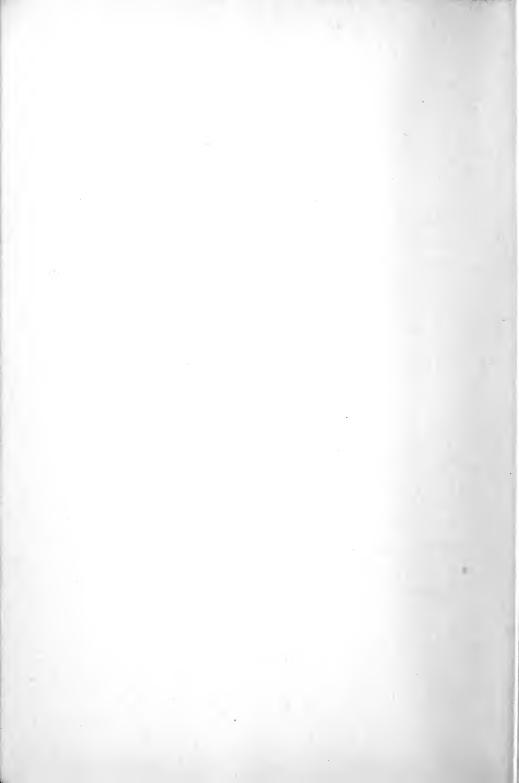
Copyright 1912

By Crane & Company

Topeka, Kansas

© CI.A327424

Midnight Reverie



PREFACE.

February 23, 1912.

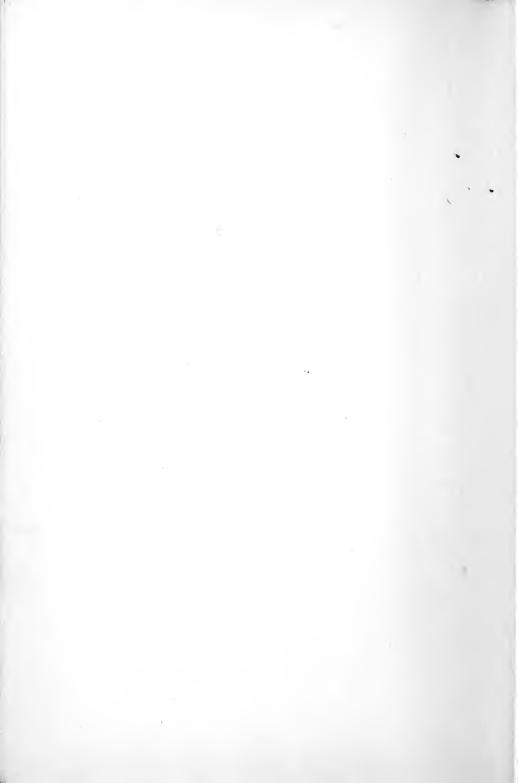
MIDNIGHT REVERIE was written not as a studied production, but rather it came as a spontaneity from God himself, acting through your humble servant. Not a word of it was copied even from another sheet, except as quoted. Just once was a sheet rejected when begun, and that was due to other work requiring the use of the machine.

I have to acknowledge that in two different instances I was forced to record, what was originally in my mind, in a totally different manner. Do you ask how? Well, friend, the keys went down that way, almost in my absence.

This is offered over the signature of my pen-name, which is obscure, because it is the matter and not the man for consideration. From the noble North to the sunny South, from the effeminate East to the watery West, there is one dominant call, viz.: Be true to that which came as your birthright.

Respectfully submitted.

STEEL CUBE.



MIDNIGHT REVERIE.

The writer writes, as a bird sings, because he cannot help it. So all things that Steel Cube writes are songs set to music in his soul.

The hour is 2 A. M., and all is still, so still, yet eyes are wide open. What is the trouble, boy: can you not sleep? I suppose I could, but it is more interesting to be awake just now. Thoughts are so clear and peace quiets the soul. There are no sounds to jar the sense of hearing, no light to disturb the sense of sight-a soul is alone with its Creator. The great mystery of life moves the soul to wonder. This was the prayer before sleep closed the eyes the night before, and every night before since I can remember: "Gracious Spirit, I beseech that every thought, act, word, and deed that proceeds from me may be ordered of Thee." the dead of night is an opportunity to commune, and there is that which gives answer. Laws of nature, or speculations concerning such, are of no consequence now. This is a time of activity in the realms of the unseen world. Do I see a ghost? or do other fears seize my mind? Not so, for I do not believe that way. I am not responsible for my existence, so what have I to If there be that in me which pleases the Creator to use to benefit mankind, then I am willing, and I touch these keys to that purpose. Were I called to die this minute because my life has run its course, it seems that no fear would be present. Why these wakeful hours in dead of night, then the calm repose which follows? I am studying the mysteries of life; I want to help mankind, each individual, to see himself in the light of his Creator. We cannot deny that there is a purpose in our existence; the poorest of us have our stations where we can do the most good for humanity. We were created selfish beings, and that is the law of activity among men. The Christ came to teach in opposition to this law, as it appears to many, but a close analysis proves that He was the most selfish of beings. He taught absolute unselfishness. Why? Because it is best for each individual to be so. There is the paradox. It comprehends the underlying principle of life as it has come to me. Christianity should be irresistible, and will be so as we grow into a comprehension of it. It has gone feminine because heroism has been taken from it. When men were called on to give their lives in its defense, there were ample martyrs to burn at the stakes. So we have missed the principle of it, for modern teaching tends to ignore one's self, which is unscience. It certainly was the best thing possible for Christ to do when He gave up His life in the manner as recorded—then He served selfishness in the highest degree. Suppose that every child were taught the principle that it is BEST FOR HIM to be unselfish! It would come to this: The farmer would plow his field for the benefits of his neighbors, the manufacturer would operate his mills for his neighbors,

etc., each helping the other in the degree of his ability and in the end the great law of God would prevail as expressed by Christ when He taught: "Consider the lilies, how they grow; they toil not, neither do they spin," etc. But unless we rely on the higher law we can never possess ourselves of it, because of other law upon which it depends, in the great plan, for support. We have inalienable endowments, as mental and physical powers, mental and physical activities, to use in fulfilling the great plan of the universe. How shall we use them? Just as God intended. Are you lost. i. e., do you not know how that is?—Throw yourself in the negative state of prayer and wait. Are you alone. oppressed, in prison? No matter; there is no power over you only as God gives it—so you are in the right place. Are you big enough of soul to acknowledge it? Your eyes will be opened if you are.

JANUARY 8, 1912.

The dog howled, the clock struck 2, sleep fled—3, 4, 5 the clock announced the hours. What is the trouble? Nothing at all. I am just thinking, thinking. Got no pains for your indigestion? None. What is there about the dead hours of night that makes wakefulness so interesting? The soul communes with its Maker.

This question is asked: "How is prayer answered?" Like drops of rain fall the thoughts; finally they gravitate, form a stream, and flow in definite form to give understanding. Manifestations were—First, a consciousness of external reality, swelling of soul in joyous exuberance, followed by an analysis of my own existence; and second, an attempt to try out the new experience.

It seemed that instead of one self, ego, there were two, a positive and a negative self; *i. e.*, a conscious and an unconscious self. The conscious self was reflected, so to speak, from the unconscious self. The unconscious self seemed fleeting and impossible to hedge in or make subject to volition, yet at certain times it was most insistent, painting impressions of the past, or forecasting the future. Is this thing not subject to law, the conscious self inquired, and is it not possible to reduce it to a certainty so as to be of definite service when needed? It appeared that the unconscious self is the soul-mate of the conscious self; that

it follows eternally like a shadow, receiving impressions, and at calmer moments suggesting in the negative or positive attitude to the conscious self. Being unresponsive to the will, it comes or goes in obedience to some other power. Is that which gives answer, then, nothing more than this unconscious self asserting its existence? It is so, no doubt, yet to know how we are made is a long step toward the solution of the mysteries The fact that we have two eyes, or two nervous systems, or two hearts, is of little consequence to us, only we are made that way. We look through our organism to see the plan of the Creator. Then the fact that I have a conscious and an unconscious self is of some importance to me, for I wish to use every force within my sphere of activity. If this unconscious self is not subject to volitions of the will, then I want to know how it was intended to be used.

Through the long hours the battle went on, and point after point was fixed. Our soul-mate, the unconscious self, is the connecting link that binds us to the Creator. He is silent when forced to be so, or our benevolent benefactor when conditions are so ordered that he has power. Does it make any difference, then, what kind of thoughts I allow to take possession of my mind, so long as action is stayed? It certainly makes a great difference how this unconscious self is impressed, for he will be sure to reflect these things back into consciousness, possibly when they are least welcome. What is the effect if our thoughts and our lives are so hard that this unconscious self cannot be heard at the

throne of consciousness? His reflections are black as night because of what has been committed to him, and if there is enough light to permit one ray to enter into consciousness, it is certain to condemn the unhappy self in consciousness. What is the effect if the two, the positive and the negative self, are so in harmony that they are practically one? I imagine that such was the condition in the Christ life. Who knows what laws become subject to one's command when this condition prevails? The Bible is filled with mysteries, which we have no right to dispute until the purity of our lives reveals the truth to us. That everything is well ordered, we must concede; we also must confess that "What is is right," for the time being at least. This was the final question committed to Mr. Unconscious Self: Is wrong right?

JANUARY 9, 1912.

How is prayer answered? This is the question that started the battle that lasted for over three hours one night the dog howled. I always thought that the canine creature howled because it was too cold, for the mercury stood 30 degrees below zero that night. At any rate, I was awakened out of my sleep by that dismal sound, and, as is often the case, refused to sleep. Yet I have always entertained the thought that wakefulness is generally caused by bad digestion, though insomnia may be caused by various things: alcoholic, febrile, lithemic, insomnia are each due to direct causes. What is the name of that caused by a dog-howl?

The positive and the negative self had a set-to that night, and the mental activity was such that much of the matter went on record—though I find it a different thing to clothe the thought with adequate words. Prayer being a sort of passive attitude, the matter given out at such times evidently impresses the unconscious self to such a degree that other and more subtle laws than we know are set in motion, or rather become operative. The selfish man or woman prays for self to the exclusion of others, as some of our great men have told them to do, because of the utter foolishness of uttering prayer for that which is not subject to our own volition. The more ardent believers gush out with all kinds of good words for their fellow-men. Do

you say in vain? What are we to do about that soulmate, the unconscious self? He is right with you all the time to catch the impressions, to reflect them, to carry them. Prayer is a scientific fact. Why, have you not had something come to your memory from the past as though a prophetic thing; i. e., something which was in your memory years ago and now called out by the happening of that thing, which was evidently in the mind sometime in the past, though vague, it may be? I have, and I have always explained it as some dream, which made a forecast, though long since forgotten. These things have bothered me somewhat, but now I see how they are—thanks to that dcg-howl. The unconscious self is not limited by the bounds of clay which hold fast the conscious self. He can permeate space as quickly as you can think of the far-off star, known to be so many billions of miles away. What are those miles to thought! Then if you impress him with the earnestness of your thoughts in behalf of some one else, do you think it impossible that the impression so given cannot be communicated to whomsoever vou will? Did vou never have an experience similar to this: One day we sat at table and I was thinking of something rather strongly, when all of a sudden wife speaks up on the very subject that engages my thoughts at the time. Of course you have had such, and many such, like experiences. How do you account for it? The unconscious self transmitted the impression and communicated it to the conscious self of my wife, else her unconscious self did likewise for me.

same law is applicable in either case. What are you going to do about prayer? Do you suppose that the Creator gave us the unconscious self for no purpose? Each soul has its soul companion that flits about through the unseen world to benefit its counterpart. If some one has good thoughts for me, my unconscious self is cognizant of the fact, and at some opportune time will convey the impression to my conscious selfnot in definite words, maybe, but in that soul satisfaction which it is the privilege of every one to enjoy. How do you suppose the Berserkers of old were impressed during their passive moods? What do you think their soul-mate said to their conscious self? "Look out! There they are with their daggers, ready to strike you down." The Christian Spirit had little hold on the minds of men those days. How, then, do vou suppose prayer is answered? It sets in motion that which brings into operation the supreme laws of the unseen world.

JANUARY 10, 1912.

Is wrong right? Here is a question that was given to test the reality of the unconscious self. One night about the usual hour, 2 A. M., I was thinking, and thinking about those things which trouble my thoughts during wakeful hours, when the soul-mate suggested that two men are fighting: something gave the names Wilson and Smith. They are both spirited men and of equal honesty at heart, but they both consider that it is their respective duty to defend the matter in question; so there is a spirited contest. And yet there was no settlement of the difference between them.

The unconscious self was not able to give me any satisfaction on the question given out some time ago, but the food for thought is ample, and one is able to draw his own conclusions as to whether wrong is right.

When we stop to consider, there is really no such thing as right and wrong. What we call right is that which has yielded the best results down through the ages; i. e., what we think are best results. That kind of right might be entirely reversed before the next cycle of centuries rolls around. So with wrong. A thing is wrong only with reference to something else. In considering the relation of things, we have grown into the habit of regarding this or that wrong; e. g., a lie is fundamentally wrong because of the consequence of it. If there is no standard of dealing between

man and man, we see at once the confusion which would result. Anything that tends to upset the confidence men should have in one another necessarily disturbs their business dealings, hence from the time the Decalogue was given at Mt. Sinai it has been regarded as immoral to lie. Yet to lie is as natural as to breathe. We call it wrong because with reference to right it is wrong. We call the truth right because it tends to develop that which we call best in men. It is so with everything else. One thing is right because we know that down through the ages it has proven good to mankind. The counterpart of that thing—i. e., that upon which it depends in order that we may know by contrast what we consider—we call wrong; e. g., monogamy has proven itself the proper thing for us in this age. It protects the sancity of the home, which is good, but polygamv is wrong, if we accept the truth of the above. with law. A certain doctrine is regarded as right, and is followed by the judges, one copying the other until the principle involved is crystallized into the law of the land. But we could not know what we consider only for the counterpart—the wrong of the right laid down in the law. Then what we call wrong is just as necessary as that which we call right, for the way we are organized the law of opposites is ever before us, and thus we think. Mankind has found it expedient to adopt standards, so we have standards in weights and measures, standards in spelling, definition, pronunciation, grammar, etc., etc. We also have a standard of ethics—the Christ life. For us nowadays, it is simply

a matter of judgment to know right from wrong as we have developed, for, being in doubt, all we need to do is to apply the standard. We compare the matter in question with the adopted standard in that line, and instantly know whether it be right. But as fine as we have things worked out, did the thought ever occur to you that right and wrong were created alongside; that the Creator had a purpose in so creating things, and that all creation must serve its purpose? If we look with equal reverence upon the good and the evil, as we must if we are consistent in our regard for God and His creation, how does crime loom up in that light, and the criminal? Do you ask what good is there in this? I become broader, my sympathies extend down as well as up, and I withhold harsh judgments of my fellow-man when I look at both sides of God's creation.

Is right wrong? This is the first question reversed, and on its answer depends something of what has gone before. The picture of the two men fighting was suggested by the unconscious self as a leader to the answer required. One man was necessarily wrong and the other right, if the matter at issue was irreconcilable. Men are certainly fools for fighting so spiritedly if no antipathy existed between them. When I fight, I certainly want to know that there is no other way out of the difference between me and my antagonist. In that the issue remained unsettled in the end, our conclusion has to be that the question of right and wrong was not involved, for certainly my unconscious self,

as smart as he ought to be, would not have me believe that right suffered defeat, or could not conquer.

Did it ever occur to you that we may be wrong in our fundamental beliefs of things? We are so in the habit of saying this is right and that is wrong, that we regard ourselves as infallible upon points which seem so clear to us. But it is because we have been so taught. I suppose that, were we correct in all our statements and judgments, we would say that what we see should be stated the other way. Remembering a case of peculiar sickness some years ago, the doctors called in to treat the case found that the eyes were so affected that the patient could not read unless the paper were inverted before the eyes. Then the printed page appeared perfectly natural to the patient. This peculiar fact so impressed me that I remembered it in connection with my study of physics—how the image becomes inverted upon the condition of the light passing first though a lens. The question was asked in the class: "Does the image which falls on the retina of the eyes become inverted because of the light having passed first through the crystalline lenses of the eyes?" The professor answered "Yes," but he added that it made no difference to us about the inverted image, because that is the way we learned to see things. That is it—we have learned things in a certain way, and to our minds that is the way they are. If some one should try to prove to us that what we call blue is in reality orange, the complement of blue, we would go right on calling it blue just the same, because we

learned it that way. If the peculiar effect on the retina of my eye is such that I recognize blue when an object is brought within the range of my vision, I am certain to call it by the name I learned for that peculiar effect, though to some other mind that same effect may be orange or black; yet in deference to my fellowman, it is my duty to say, "If that object is orange to your eye, my friend, we shall not fall out about that, because I have no way of knowing that the same object before our eyes produces the same effect upon both the retinas of our respective eyes." So we quit at that, each with the proper feeling that he is right and the other is wrong. Then is right wrong? How is the answer to be? Had my unconscious self made either man in the fight the victor, I would have drawn the conclusion that there is such a thing as right and wrong -I mean absolute right and absolute wrong, such a right as will not change down through the ages and on through eternity, such a wrong that is ever and forever wrong with no hope of anything better. lustrate: Take the idea of God, which has been subject to constant change as man has advanced. The God of the Israelites was an awful God; so awful was He that we are ashamed today of some of the attributes ascribed to that God. Then what is passed off as right in this age may be shamefully wrong in the next cycle of ages; so things are right or wrong as the great Author of all so ordains them for the time to work out his laws in the accomplishment of His plan. Then our great need is a prayerful attitude.

JANUARY 14, 1912.

Was the Christ a Selfish Person? This question was given to my unconscious self—perhaps underconscious would be a better name for him-one night when he seemed especially playful, presenting all sorts of entertaining pictures. I remember one that he always insisted on presenting when my thoughts were troubled with the origin of man, and he continued to present it until I took notice of the fact. Then-well, I never had it again. If you are interested in knowing what that is, I'll say that it was a fish swimming close to the top of the water; then a duck would take his place and vanish. Aren't these strange, mirth-provoking things to write down? I am certainly convinced that they have a place, and if some wiser man can work them into useful knowledge, I shall feel well repaid for the effort it costs to do the work.

As to the question, no certainty ever came in form of an answer, but, like nature in every place, there was an approximation. I mean this: Nature does not move on definite lines, nor will she be annoyed, or vexed, if things do not come right up to the mark on the third day of grace, e. g.: A gardener wishes to raise a garden; he does his part of the work, we may say, according to the most approved scientific methods, but he is located on some spot where rainfall is usually generous. His seeds are in the finest seed-bed imaginable, and wait-

ing for the necessary moisture to germinate them. The weather is dry, too dry to sprout the seeds, and spring is getting well advanced. The gardener is worried for fear his garden will come to naught, but the tardy rains begin to fall, the ground is warm, and soon the seeds shoot up their tiny leaves and grow beautifully; but the rains cease before enough moisture is available to develop the plants well. Does Nature get out of sorts with herself and refuse to do anything toward production? No, she will do her best under the existing conditions, so that she will make something of value and bring it to maturity, if possible at all. Man's part is to help her to the best of his ability and take his lessons from her. How many are they who never learned this. Do the best that is in you, taking conditions as they are, not as you think they ought to be.

To approximate an answer to the question propounded, it falls to me to write a criticism on Christ. There are several distinct stages of thought to consider. First, all we know of the remarkable life is what is recorded by the gospel writers, but judging from the simplicity of the gospel writers, they were in no wise "making out a case." The record was made up long before there was any written matter on the subject, and what remained in the minds of these writers was refined down to the last degree; so, to be fair, we must accept their statements with due consideration for the times in which they lived. Next, the life as we see it, then the conclusion.

The great feature of the life is LOVE. He had a long,

long line of ancestors who were committed to the one simple faith of their Father Abraham. Their lives were comparatively pure, being purged from time to time in the most severe and trying manner. Finally the pure Virgin Mary, who was able to bring forth the Son, lived to bless motherhood. If God had no hand in the development of the race of Jews, which was able to produce the Christ, it certainly was lucky for mankind that Abraham had such a vision as to pin the faith of all Jewry for these centuries on the promises recorded. It is certain, if all else fail, that God accomplishes His purposes through His natural laws. He chose to "Give His only begotten Son" to the world, He did so by rearing the race of Jewish people as a medium through which the Great Gift may be accomplished.

JANUARY 14, 1912.

Whatever the condition, we are the proud possessors of the benefits which followed in consequence of the Christ life on earth. Whomever He noticed or touched they still live in our memories, even the diseased woman who wished simply to touch the hem of His garment. This fact alone is no mean evidence of His divinity, which is of little concern to us. Let us be agnostic on this point, for it is of no consequence when we know ourselves. If the Christ be divine, He certainly used the natural laws that are still extant, and they may be used again in the same way whenever the same conditions prevail again.

Aside from this, we have to look upon the life as we know it. He was human to the extent that He possessed human feelings. Would you call Him proud? Yes, the proudest person that ever lived—but His pride had a different ring to it, for some reason. We are apt to get proud because of our worldly possessions, but Christ lived on a higher plane. Worldly possessions had no attractions for Him, and He was certainly proud that they did not. Worldly honor had no attraction for Him, as evidenced by the gospel writers. If he was urged in the matter of becoming king, He was certain to get away from the crowd, go to the hills, by the sea,—any place to get away. Repeatedly He told them, "My kingdom is not of this world." He had

such a grasp of the mysteries of life that to Him the world was of no consequence, except that he wished, just as any other properly organized human being wishes, to serve the highest purpose of which He was capable while life was His own. It seems to me that this is the essence of our being. Unless we recognize the fact that we are not responsible for our presence on earth, that we are here simply to serve the purpose of the Creator-let that be as "vessels of dishonor," as Paul says, if need be—until that time, we are mere flowers, growing, budding, blooming in obedience to some law, we know not what. Evidence is everywhere pressing that Christ used His powers to the greatest possible good. For what, do you ask? Take His word for it—"For His Father." This was the pride of His soul to answer thus. That same Father is ours, just the same, but the purity of the Christ life, purged down through generations of simple ancestors, and again refined in His own life, gave Him such understanding of the natural forces that He was able to use them to the astonishment of the ages. Then was the Christ a selfish person? What must the answer be? He was, because He served the purpose for which He was created, knowing that it was best for Him to do so. In the manner in which we in our short-sightedness, are selfish, He was absolutely unselfish. When we recognize that pride is at the root of all selfishness, we should take care as to the kind of pride that possesses us. Because of His command of laws which seem beyond us. He was able to live on a higher plane of activity, but He said soothingly, "You shall do greater things than these." Friends, the laws are ours to operate just as soon as our wisdom proves sufficient. Nor will it be some vast, complex thing when it is discovered, but the simplest of the simple. Trace the Jewish history for the secret.

I am satisfied that I have an underconscious self, the same as Abraham must have had. I believe that we all have that underconscious self which we should treat with as much consideration as we would the most welcome guest of our acquaintance—more, with a reverence which would please God to smile upon. It is then that our lives will begin to trace out the purposes of our existence, thus fit into the noble niches which we are destined to fill. Until we do so build, we are but poor, blind, dumb animals, groping our way in darkness; filling our purpose, to be sure, but on a scale so low that we shame our kind, if we must compare our lives with that of the Christ, which it is our high privilege to do, thus get glimpses of the great hereafter. Nor will our echoes mock us, as Ingersoll says, using his figure in comparing life with a vale: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry." (Col. Ingersoll's address over his brother's-Eben Ingersoll'sdead body, in Washington, D. C., June 2, 1899.)

Adore the name of Col. Ingersoll, if you may. Judge him not whether he was a "vessel of dishonor." It is

due him to respect his name because it pleased God to create so eloquent a man. Was he right or wrong? It is not a question of right or wrong, for Col. Ingersoll strove to fill his life mission as earnestly as any other man whose name lingers on the pages of history. that respect he filled God's purpose, and it is a bit of dogmatism, wholly unworthy of the respect of decent men, to say that God will or has condemned his lifework. Any man that obeys the dictations of his conscience is to that extent divine. Suppose that he does not obey his conscience, is a man still divine? Well, this takes on something of the jocular—but the keys went down that way. Every member of creation has his divine origin, so partakes of divinity. If he rebels against that which is within him, there is a purpose in that, if he will trace it out in his wisdom. I am not saving that he will find what he seeks, but as sure as he begins in good faith, right there he starts toward the higher order of things, which it is his right to enter into and enjoy. But suppose he doesn't start? Then there is a purpose in that, and it will bud, bloom, and bear fruit somewhere down through the ages. Will it be good fruit? It certainly will be to the Creator's own taste, whether it pleases us or not. My idea of a God would dwindle down to nothingness if I had to suppose that an evil force has power over Him. The very essentials of a supreme being would be wanting. To my mind creation is as He wished it to be. If He turned a devil loose to prey upon us, that is a part of His plan and needs to be respected; but if He did not

turn him loose, I cannot believe that he ever got loose, or is loose today. The question of right and wrong becomes submerged, so to speak, leaving us free to obey that which is in us to the glory of Him who created us. Then it is the quality of selfishness which we possess that should give concern in measuring ourselves with the Christ life.

There is that in man, placed there by the Great Spirit, which impels him to act. He was given volition in order to play his little part. To a certain extent his will controls his being, but underlying his whole organization there is a subtle force beyond the control of his will, given to aid and bless him when he comes into the possession of what he can justly call his own. To the extent that he guards his thoughts in respect of the underconscious self, just so far he purges himself of the baser things, i. e., in considering the higher law, those things which play no part-so becomes pure, Christlike, and capable of using the forces linking him to all that is divine. Man's unselfishness tends to a higher form of selfishness, then the Christlike selfishness approaches the infinite. It will be ages before we get a glimpse beyond the Christ where self is an infinitesimal quantity-yet it must come as surely as change characterizes activity.

Are we wrong fundamentally? If there is no right or wrong, how in the name of common-sense can we be wrong fundamentally? Right and wrong are comparative terms, so with reference to something else only can we use the terms in their proper sense. The best we have, or that which we regard has produced the best results, we call right. To get right at the point, the very best thing the world has produced to date is the Christ Spirit; so in ethics, things are wrong or right as compared with Christian principles. Then how can we be wrong fundamentally when we uphold what Christ stood for? On this matter is where war is waged. We don't do it.

The churches stand for regeneration, so called. The old man has to die so the new one can be born again. Well, all this phraseology may be right to the point; I have heard it all my life, but must confess that it means but little to me today. There have been remarkable cases of conversion—but what is conversion? Then they tell us it is our duty to love our enemies, etc. That sounds familiar, does it not?

Let us get right at the foundation of the whole matter and talk with sense about ourselves. We are made. That fact goes undisputed. We have certain traits of character in common. By this I mean that we are so made, or organized, that some of those things which go to make up our characters are one and the same thing; e. g., we are so constituted that we must act. whether right or wrong, generally speaking. What we are in reality is the sum of our activity. We have our likes and our dislikes, and our personal peculiarities. God made us as we are, whether He did it directly or indirectly—from Adam of mud down to present time, or from the first forms of life in ooze up through the various stages of evolution. We seem to have started from "mother earth" either way, and were shaped by the hand of the Creator. If He did not do it, who did? So we are made. It was put into the very heart of man to protect himself-which is a law of nature, Self-That is our selfishness, we hear so Preservation. much of. If I do not look after myself, being ablebodied and in possession of my powers, who will? God intended me to do that, or he would not have made me selfish. That I am limited in my activity, cannot be denied. If I go to take another's property, I have to possess greater strength than the man I rob, speaking as though in ancient times. But is not the same fact everywhere in nature to be observed? One law opposes another and they neutralize each other, so that what we have is the resultant of forces.

I not only was given my selfishness for a purpose, but I was given extraordinary powers to back it up. But every man of my acquaintance is the same in this respect. There may be others (amounting to monstrosities) whom I have not seen to know if they be different. The extraordinary force of which I speak is

called temper. Do you possess it? I am quite sure that Christ possessed that quality of soul, or He would not have scourged those money-changers from the temple. He certainly got "hot" that time. temper rises, the powers of man become concentrated to the one issue—supposed to be self-preservation. In deadly combat, men may be stabbed repeatedly and feel no pain at the time, and every muscle is strained until strength is doubled or trebled, compared with the normal. I cannot deny that I have temper enough to serve my purposes in this age, but it only emphasizes the fact that my selfishness was meant to be supported. You say, now, that is the old man, and Christ says that you must be born again. I confess that Nicodemus is not the only man that was ever confused on this point (John iii, 4). Were Christ on earth teaching us today. He would make use of different terms, I am quite sure. The meaning this phrase conveys to me is that we "Shall know ourselves." Unless we know ourselves we cannot enter the kingdom of heaven. When I say, "I do not know," I become as a little child. I confess I need instruction—I pray in using those words.

It seems to me that the Great Spirit cannot but be pleased with this attitude, at least the Christ was pleased to compare us to lambs, sheep, babes, etc. But, you say, the o'd man has to die before we can be made new. This means to my mind that regeneration is not a miraculous change, but such a change as naturally follows certain conditions. The element of faith is employed to span that which we do not under-

stand; thus the simplest of us will not be shut out of the benefits which flow for all. "Born again" means, then, that one sees himself in a new light, or, in other words, he is coming to know himself. Now about conversion; it certainly is more simple. One may be converted only after being under conviction. thing has caused him to think that he is wrong and he believes that he is wrong, so he turns from that to what he believes is right. This is all within his own power of choice, and happens somewhere every day. Some natures are so tensely organized that conversion amounts to little less than revolution in their entire nature. Then we have such things as hypnotism, selfhypnotism, etc., through the list, until we wonder that there is anything left to religion. Those who think they uphold that for which Christ stood, so far as I have been able to ascertain, are fundamentally wrong, because they do not get down to the foundation from which they should build, as Christ did.

It is not to be supposed that Christ did not know how man is organized, which we do suppose when we set out to reorganize him according to the supposed Christian doctrine. Some would have me disregard myself, all for the love of my fellow-men. They would have me give my goods to the poor, or they would take them for themselves, all for the love of Christ. This is incompatible with the notion God had when he made me. I am supposed to look after myself, and I reason that each man was made after the same fashion.

What has been said above is certainly correct for

the plane which it occupies, but I confess that it is a low plane. It is not the exalted height from which Christ viewed humanity, but we had that first, and it of necessity comes first when we build from the bed-rock foundation. Now, we can think more clearly about these higher things which of necessity rest on the lower. Do you suppose that Christ would have me sell all I have, give the proceeds to the poor and follow Him, though I did not have the knowledge to get along off the county? I cannot conceive of such a thing. He would have me right in my place, making money to support those who do live on the higher plane in accordance with higher laws, until, one by one, we are all able to so live. True, it is reported that he told his disciples to take no thought of themselves: "Consider the lilies," etc. This was evidently to centralize their thoughts on the higher things which He was trying to impress upon their minds. That there is a higher law for us to utilize, following His example, there is little doubt.

Are we wrong fundamentally? We certainly are, for we do not teach that Christianity proceeds from the subjective, but, instead, we maintain that it is our duty to love others. I do not say, hate others, nor do I say, not love others; but I do say that too much stress has been put on objective love for Christ's sake. That love of others will follow naturally in the wake of right living, needs no argument. The forces which right living sets in motion, operating through the laws, are dominant, while the love is dependent.

The God-given self-love is all the original man knew. He preved upon others because of his self-love. opponents likewise preyed upon him. In the original, we may say that opposing forces neutralized each other. from which grew respect for the forces of the opponent. It is in this negative condition that objective love has its roots. From the subject, due to the neutralization of incompatible forces, grew regard, esteem, love of The Christ pronounced this the greatest fellow-man. of the commandments, so we are not left to ourselves but urged to exercise our will-power to extend our selflove to include all humanity. Why? Because it is best for us. Why, then, in this age should the instructions, which proceeded originally from Christ, be so warped and twisted as to be incompatible?—making it necessary to thwart God Himself, rather than go hand in hand with the natural, leading on to complete knowledge. Is it any wonder that men have been driven from the pews? When martyrs were required there were men to burn. Why take heroism away? for man naturally loves the esteem of others. goes straight back to selfishness.) Were Christianity not perverted, heroism would be its crowning feature today. Could there be greater heroism than that displayed on the Cross of Calvary? It is a wonderfully heroic deed for one to crush himself out of existence for the love of others—so wonderful, indeed, that Christ was the first great example of it; and who has done likewise since? It would not be such a great sacrifice for us to do this if we understood, like Christ, that it is best for us here on earth—not a far-off heavenly reward altogether. Then we have gotten too far away from the subjective.

This is a reversal of the natural, which cannot prevail. In this we have Christianity perverted, for it certainly needs to proceed from the foundation, and would be irresistible if taught subjectively. This is the thought: teach the child that it is best for him to be unselfish, not that Christ wants it so. We say too much about love as a duty, and not enough about the benefits to one's self by reason of following the right way as gauged by Christ's life. We must get it back to the subjective to be natural. All these centuries we have been fighting against the natural way of man. He will begin to realize for himself that there are higher laws which it is his right to operate before he follows very far along the pathway of Christ. From the higher point of view, the Christlike unselfishness, we must realize and teach the children to realize that it is best for us to be like Him, if we are to move upward.

JANUARY 19, 1912.

What is the A B C of religion? This was one question that was given underconscious self some time ago. He is so slippery and tricky that one cannot get hold of him any time he calls. In fact, it seems that he specially avoids one when he knows that you are after him. He delights to wait until one is perfectly composed and thinking at his ease, to appear with his funny pictures and silent whisperings. Then, if one listens to him, he certainly is entertaining for a while, and he seems to remember what one wants to know, for it is then that new thoughts come into one's mind.

What do you think of this prank? One dead hour of night I was wide awake, not especially happy, having been musing over my lot sometime before, when all of a sudden here came a most agreeable surprise in answer to a quickly put query as to what the future had in store for me. It was a most pleasing picture of a rose offered The petals were not completely opened, but more than half, so that, being between a bud and full bloom with a few rose leaves on the graceful stem, it was certainly beautiful in its freshness. The color was red. rather deep, and, being turned directly toward me, with the stem pointing away and inclined upward as though it came from heaven, it was certainly a study for an artist. I would recognize the picture among any number of similar pictures, were I to behold it on canvas. Maybe some artist is painting such a picture now, and I happened to get a glimpse of it. At any rate, it awakened in me a peculiar sense of pleasure, mingled with wonderment. Too many such pictures would puff one up, were there no counterparts to them. This one is more shocking, but I must tell it also. In reverie one black night, I cannot remember what my previous thoughts had been, but all of a sudden underconscious self brought a skull floating in front of my mind's eye. The picture was vivid; as I remember, once before the skull-and-crossbones were presented in a similar manner. That was some time ago, and I was thinking that perhaps my time had come, but I am still among the living.

These stories call to mind another remarkable picture that came to my mental vision while I was in college. I was down with the measles, having an awful time. Sick, oh, so sick, yet not a measle would come through my thick skin. You may know what a person does when in such distress. Well, I had been taught to pray from infancy, the little prayer: "Now I lay me down to sleep," etc., so it was not a strange thing for me to do under the circumstances. So I busied myself with trying to talk to God, but like Ingersoll, all the satisfaction I got out of it was the echo of my own wailing. Being most persistent in accomplishing that which engages my attention, I would not, quite out of sheer habit of obeying my will; so it went on. There would be an occasional lull in the supplications, then more, with increasing earnestness, but in vain. I do not know how long I continued in this state of mind, but being weak, I finally tired, and giving up in despair. turned on my side. The next instant the most beautiful angel face imaginable appeared to me. I cannot describe it, only it was so sweet. Do you think I shall ever forget that angelic countenance? Never, and I will venture this assertion: that in the hereafter, if I meet with that face, I certainly shall recognize it as the one I saw instantly after giving over my prayers as vain, while I lingered between life and death so long ago. Then what is the A B C of religion? It is the fact that God put into every human heart the irresistible desire to seek its Maker—to worship. You can travel to the uttermost ends of the earth and the same story will come back to us as you tell of what you saw. It matters not what may be the color of the skin covering: a look into the heart of any man will reveal the same story—he was born to worship. He is in a strange land, not responsible for his being here, yet powerless to fathom the mysteries of life and In his utter helplessness his inherent quality of mind says to him: "Worship the Great Spirit, for the soul says He is, and you may find your way back to Him."

JANUARY 19, 1912.

I suppose there are those who will try to answer these things by the use of some high-sounding phrase, as, "Dominant Idea," or the like; but it makes no difference what the name of it is, so long as the thing itself is available to comfort and to bless humanity. When we get down to bed-rock and study ourselves, we see how we are made. The human mind is a wonderfully complex thing, but it is subject to analysis to a certain degree. There is the quality of mind designated as our feelings or sensibilities; then we have the intellect and the will, all acting as an indivisible whole on whatever engages our attention, but the underlying principle of all manifestation is activity. Our thoughts will run; we cannot stop them if we would, so the hand of the Creator meets us right at the beginning—we do not belong to ourselves. With the light of this thought, let us take a calm look at ourselves: We have feelings of sympathy, love, etc., and their counterparts. enjoy them or they make us miserable. Why? Is there not some small thread of being somewhere that may haply be seized and followed on to wherever it may lead? Then follow, if your own soul does not make you afraid. If it does, there is need of that fear. a part of one, and the activity which it begets is subject to laws which may be traced out and stated. There is nothing strange about a thing to those who

understand the laws which operate it, however mysterious it may seem to others. It is great satisfaction to me to be able to divine things down to their last analysis, to ascertain the underlying principle, or law as it may be, which governs certain manifestations. If I cannot do it, the element of faith comes to my relief and the span perfects the whole, so I am disturbed only by the consciousness of my own inability. Given, then, the underlying principle of activity, connected with the implanted instinct to worship, and we see the trend human affairs must take. Is it worth our while to think about rebelling because we are not our own? Then what is the A B C of religion? Search your own soul for the answer. It matters not where one may be or what his business is: you may be a saloon-keeper, selling the damnable drinks over the bar, but it makes no difference to your own soul, so long as you are true to yourself, obeying the quickening influence of your underconscious self. Once discovered as a part of one's self, it seems but shortsightedness not to follow the lead of some quickening, subtle force in one's being. The church may be as far away from true religion as east is from west. In fact, I cannot go to church and enjoy all I hear there. Ministers are short in some way, if I must pass judgment on them, though I believe they are perhaps more nearly right than any other class of persons. Notwithstanding all this, their sermons are but the prating of an old hen-to approximate Henry Ward Beecher's figure when he said: "I worship the tender, loving spirit of God out of which

theology has cheated us. Put that in theology and you would not want any pictorial illustration. So as to ministering angels: I never thought of an angel except with wings. I never saw an angel painted with wings that it did not look like an old hen to me! So with ministering angels. The moment you apply to them all that belongs to them, that moment you destroy That which comforts must be accepted as true." Religion takes hold of one's being, and the person who follows the lead is religious in that degree. If something, maybe some thought, keeps coming to us repeatedly until we take notice of it, the unconscious self is pulling at the heart-strings for some purpose to benefit us. Follow its lead, and that is simple but pure religion. If one does not follow the lead tendered, or perhaps willfully puts it aside, then there is some reason for that condition; but judging, as I have learned to judge through the reasoning-out of laws, one who does such a thing has by that very act chosen to walk on a low plane—but there is a purpose in it.

JANUARY 22, 1912.

What is the A B C of Christianity? This question represents doctrine, and requires some thought to get right at the kernel, but the effort to get down to the bed-rock is worth while. Too many people go on, as we say, "With their heads in the clouds"—in which case their feet are sure to be in the clay.

The underconscious self has willingly admitted that Christianity is the best thing on earth, but in its simplest form we see that it cannot be identical with religion. Philosophically, religion may be THEISTIC OF ANTI-THEISTIC. As to the characterizations, religion may be either one of many, as animism, ploytheism, nomistic religion, individualistic religion, etc. Of the latter class are Buddhism, Mohammedanism, and Christianity.

One of the first requisites, or an essential to the answer of our question, is the belief in one God. In this respect it is no different from Judaism, but of course differs at the beginning on the point of the divinity of Christ. Before a thing can be said properly to belong to religion it must at least be sacred to the heart. So in the final analysis one would not have to believe in the divinity of Christ to be a Christian, for the reason that the element of sacredness may be attached through His precepts; i. e., what He gave us must have come from God, therefore in a kind of nomistic sense He

would be sacred to the heart. Then there is the question as to whether Christ, himself, meant to teach that He came from God in a manner different from that in which we, ourselves, came from God. That was quite a common thing in those days, when some especially influential person wished to be held in extraordinary esteem. Greek history is full of it. ander, while in Egypt, about 332 B. C., wished to impress the superstitious barbarians that he was of celestial descent, so visited the oracle of Zeus Ammon, located out on the Libvan desert, and made known to the priest what he wanted. It was forthcoming, for the priest gave out that the oracle pronounced Alexander the son of Zeus Ammon. I have always wondered what it cost Alexander to get that word proclaimed abroad.

Still, it is not a difficult matter to believe in the divinity of Christ, especially when we contemplate the wonderful change that has come over the inhabitants of the earth since Christ. That is one of the most powerful facts, yet we have men whose names have gone down in history and illuminated its pages with deeds and precepts approximating those of Christ: viz., the Greek sage, Socrates. Probably the greatest difference between Christ and Socrates lay in the lineal purity of heart of their respective ancestry. Christ had a grasp of the affairs of humanity and the laws of activity which has never been equaled, but it has been the law of faith that has worked the wonders on this mundane sphere of ours. So we come at once to the

next essential, viz., faith. Without faith we can in no wise be Christians. It is necessary that our faith have some definite object upon which to rest, otherwise it is too etherial to affect matter. Christ has been that rest down through the ages, and is today,-all properly enough, but in this age there is no need of Judaism, Mohammedanism, Buddhism, etc., for the whole world can unite on Christ whether He is believed to be divine or not. Do you ask what will hold the faith if we quibble over His divinity? Are His precepts not enough if taken in connection with the miraculous change which has come over the people in consequence of those simple truths? Can you doubt that they come from God? If you do, then you are none of His. Everything that we call best came from the Great Spirit in truth. Therein lies the sacredness of Christ, for He gave his life rather than surrender one principle for which He stood, whereby the succeeding generations have been so bountifully blest. What is the ABC of Christianity, then? It is faith in God through the precepts of Christ.

What is remission of sins? Here is a bothersome sort of thing which I have endeavored to get some satisfaction on, hence asked underconscious self about it one night, hoping that he would be interested enough to hand up an answer. Well, I got it, but, like the prophets of old, it was not in definite terms; it seems that nature does not move that way. We human beings get the notion that everything should be reduced to a mathematical certainty before it can be relied on, but it certainly is not so with nature. The benefits which flow for mankind are more like the mighty ocean. Would it be possible to fence off a little piece of that and claim it for one's own? No; it is for all humanity, serving one and all under the same laws. In this way we cannot hope to fathom all parts of all that which is interesting to us.

Taken in connection with my query, the following has significance: It seemed that I had been given charge of a little child for a time; that we were to pass that time in a labyrinth, a rude sort of thing with doors and gates galore. It seemed that the mother of the child, a pretty little girl of three or four years of age, had an understanding of the place to which we were going, and had said, "Do not go above the mud flushes," but it was all new to me. Well, of all times we had getting through that maze! It came to me

that there was not a great difference between that child and myself, after all. Here is a way that is sure to be what we want, and through the door we would go; then we would recognize some object that seemed familiar enough, but for some unaccountable reason the door, which should be open, was shut. While in this quandary, here came a deluge of mud; and we both laughed, for the child had understood, as well as I, what her mother had said. There we were, and our pathway covered with mud. Wade it?-of course we did; i. e., I waded it, and carried the child for fear she might soil the pretty white dress which she wore. Before we had gone far it was apparent that the mother would know that we went past the "mud flushes," for try as I would to prevent it, there would be splashes of mud flying and they were sure to find a place on the child's clothes. If the mud was not thin, it was thick enough to pull off my overshoes just about half-way across, so that if there were no splashes, there would be daubs. Finally I set my head to get out. We got out, but were well tired out,-and disgusted, too.

How does that rank with Pharaoh's dream? Dreams are a wonder, say what we will about the dominant idea. I feel this to be true: my underconscious self, whatever may be his business otherwise, will impress my conscious thoughts with that which will benefit me if I follow the lead.

I remember that I was disgusted with the outcome of something in which I was interested, and had really thought that it would end as I was hoping. Surely I

had been misled, and felt a deep chagrin. I put in my complaints and asked how it was that I had been led to believe the opposite from what the outcome of the affair proved. The answer came quickly: "Take your will out of it." Do you wonder how I could get that impression? Well, it seems simple enough when that was the very next thought that came to my mind. There may be many things yet, to puzzle the greatest of philosophers.

Judging from the above, which I have told as accurately as I am able, it seems to me that the phrase "remission of sins" depends upon our instructions regarding Adam and Eve, the fall, etc., for its logical connection. How could we ever know of such a thing as "the fall" only as we were instructed? If sin is a transgression of the law, it is conclusive that a knowledge of the law has to precede the act before it can be binding on the conscience. We might do that which is against some law of the land, not knowing the law, but in conscience there can be no wrong. We might have to suffer for it under our imperfect administration of human laws, but with a just and all-wise God, can anyone conceive of an act being judged as sin, whereas the very knowledge which makes sin possible is wanting?

JANUARY 23, 1912.

My underconscious self has received impressions, and whether he works them over or not, they are evidently Is it unreasonable to suppose that the used again. underconscious mind has its train of thought, reasons, judges and arrives at conclusions in like manner as the conscious? Being unaffected by physical conditions, does it not seem fair to suggest that the conclusions reached thereby will be deeper, more penetrating, and more logical than those of the conscious mind? difference would the name of the thing make? manifestations which affect me are such that I am convinced that I am made with a conscious and an unconscious self, what is there in the name that I may give that condition? I am interested in facts, and will use such means as seem to make my meaning most clear. I may go on and speculate on where those impressions came from which I have related above; I might even account for every one of them as having been previously in my mind, but they certainly never were in mind in the connection as related this time, nor were the same thoughts arranged in like manner before, during any conscious period as I remember. uge of mud, I remember, was an expression which the Ghost Dance Indians, under the leadership of Short Bull, made use of in contemplating their Messiah. The caution given by the mother might be analogous to the

"forbidden fruit"; also my own little girl, who is about that age, might account for that part of the dream, etc., but this fact is clear: taken as a whole, the impressions recounted were never in the mind in just that way before. The underconscious self has worked them over and made a new thing, which is a wonder, connected as it is with the question that bothered my mind immediately, as near as I can recall, before falling to sleep.

If disposed to speculate on what underconscious self meant in creating this new thing, there can be no other prompting motive for it than the fact that conscious self was troubled with the question we consider. In that light each recounted impression has significance; e. g., I was in the company of a little child; she was immaculate. Her mother gave warning as to how far we should go in the maze, and while there I was impressed with the fact that as between the child and me there was not a great difference. Then came the trouble, and the impossibility of concealing the fact that we encountered the mud, and finally the exit.

As we reason now, the mother evidently did not wish her little girl to be in that part of the labyrinth which contained the mud, so cautioned me about it; but of course I had no way of knowing just how far we should go. The steps leading up to "remission of sin" as we have learned it are, 1st, an existing law known to the offending party; 2nd, an overt act contrary to the law with the intent to transgress; 3rd, the sinful condition to which the individual has fallen; 4th, remission by

Blood of Purity. On the point of the knowledge of the existing law before its transgression can produce the sinful condition, it is hardly worth mentioning that in nature the knowledge is not a factor. In fact, we know the law often by the effects of the transgression, but contemplating the moral question, we have been taught that conditions are different, viz., that we must know we are doing wrong before the sinful condition can attach. In following the logic of this matter, why is it necessary to set up another, and separate, criterion for judgment? If a thing is opposed to something else, whether we know it or not, why would it not be healthy for one to suffer agonies in his soul for following the course objectionable to the Author of all law? The fact is, unless we are taught that a thing is wrong, we would never know it, and would suffer no compunction of conscience for doing it. In the labyrinth both the adult and the child were equally helpless; it was a mere matter of guessing: so a child's guess may prove as good as that of the adult. Knowledge had little to do with it. When we saw the mud, we knew that we had gone too far, but what good was that knowledge to us then? Our task was to get out; so, mud or no mud, we plunged ahead. Can it be argued that I was wrong in going so far? The mother was evidently vexed at my poor service, although that was no part of the dream—a mere scholium. There is just one way to judge whether it was wrong in me to go so far, viz., by the consequence. In that we were not as happy as we should have been, emerging from a lark

of this kind, it was wrong, yet the other side is equally important. If we have everything we may wish for in perfect ease, that condition thwarts the law of activity, resulting in death and decay. No doubt the child, so accustomed to perfect cleanliness, really enjoyed getting a few spots of mud on her white dress. So what about this "remission" business? In my way of thinking the whole orthodox system is false, because nature is all that we have to base our knowledge upon, and that traced back to the last analysis does not support the concocted orthodox idea. If man is in a state of sin, it pleased God to so place him. mother had cared enough about it she certainly would have taken more pains to make me know just how far to go in the maze, for she certainly had knowledge of the thing. Because she did not, she had no right to interpose any objection to the consequences. Hers was the superior knowledge and she is the only one really affected. The little girl and I had a good time, except we were sorry to be so bedaubed with mud. I especially was sorry, for I had charge of the child. Since underconscious self did not see fit to carry out the full conclusions, I am at ease about the remission of sin.

Is it not more reasonable to teach children logically, from the known to the unknown? All we really know instinctively is the first law of nature, second law, etc. We should not be taught that our first duty is to love some other person, or that it is a sin to love ourselves. As we know to love and take care of ourselves, so from this it is an easy step to teach love for others, because

it will most benefit us by so doing. Thus in perfect simplicity we make the logical start. We cannot extricate ourselves now from the ideas which have been bred into us for ages, but it is reasonable to turn to Nature for our teacher and gradually develop ourselves in accordance with her as we are made. Let us say that a man sins, and knows that he sins, according to the church, it being an overt act against the code of morals: is it also a sin against God? Carry it right back to the dream; by analogy we reason that God is the only one affected, since His is the superior knowledge. If He does not care enough about the consequences of that which we call sin to give special and specific instructions to us who are dependent, does not the fun of wading the mud compensate for the soiled clothes? You say that Christ has taught us. So He has; so have others taught us what was born in them, too. My thought is this: If there is that in us that guides or rules our destiny, we have that much in us that is natural,—just as God wanted it to be; so it has first place. Suppose that we were simple children of nature, with the ages of accumulated knowledge to benefit us: who knows but what we would be able to manipulate the laws, or rather throw ourselves in the way of the laws, so as to command that we may? Does it really help us to regard that we are naturally under a burden of sin and have to be redeemed before there is any salvation for us? It seems to me that if we could get the thought that we are as God wished us to be, then follow the lead of that which was implanted within

us, our lives would be purer, less rebellious, and we would be better able to develop our full powers.

What is remission of sin, then? It is some notion that got into the head of some savage ancestor of ours, which made us all sinners; then it was necessary to have some redeeming feature. Finally, the sacrifice on the cross was construed in accordance with that savage notion. It may be necessary for those who think that way, but to those who study themselves and follow the lead of nature, it seems useless.

January 30, 1912.

How does faith operate? This question adequately answered would link heaven and earth together: so it seems too much to expect that. I have long wanted to know about this thing of faith, for it appeals to me as a student. Christ used it in every instance of healing, perhaps, if it were reported correctly by the gospel writers. By the use of faith one is linked to a power strong enough to do anything; nor will it be supernatural. It will be the most natural of all things when understood.

Now this question was submitted to underconscious self one dead hour of night when sleep was no longer interesting in view of the fact that such a thing as this could be considered. What do you suppose this negative self of mine suggested? Well, he evidently was bothered, for in one corner of the mental vision he pictured a big spider sitting in the middle of his web, but to my surprise he quickly withdrew his picture and nothing more was suggested. But I will keep at him until I find out something, if he knows or is able to ascertain any facts connected with the question. It is up to him now.

While he is working on it, let us pass to a discussion of faith. In Heb. ii: 1 Paul says that "Faith is the substance of things hoped for, the evidence of things not seen." A lexicographer writes: "Faith is a firm

conviction of the truth of what is declared by another, by way either of testimony or authority, without other Theol.: The assent of the mind or underevidence. standing to the truth of what God has revealed. divinely wrought, loving and hearty reliance upon God." There are many words which have a related meaning to that of fait, as belief, trust, conviction, assurance, etc., but a close study of the words shows that faith is the one word we need to understand; e. g., a doctrine is a belief, or the statement of it, regarding some point. Trust is a confident reliance or practical resting of the mind on the integrity of another person. Conviction is a belief established by some argument or evidence, but assurance is a belief beyond the reach of argument. We have a calm reliance upon the uniformity of nature, but we have faith in God. Faith is a union of belief and trust. Faith must be personal, but belief may be impersonal.

Then faith is a peculiar mental condition which links man with his Maker. It is in contemplation of the higher emotions that faith carries its greatest weight. The mind or soul is capable of numerous emotions, all of which belong to the sensibilities, but the highest feelings of reverence for and a dependence on a Supreme Being is the crowning capacity of the human soul. Some one has called faith "the anchor of the soul." According to the law of activity, or its counterpart, decay, the soul energizes the body, and its absence permits decay. I believe that it is Emerson who says being has no counterpart; i. e., we cannot

conceive of it. If this is so, then being is not the resultant, but the essence, of that which is. But we are so accustomed to the law of opposites that by analogy we reason that the first principle of all being (God) is also subject to the same condition, for, being an intelligence, how could He know to form all that is, each with its counterpart, in the way we see and reason that all things are, were He otherwise constituted? Then the Supreme Being is a binary existence.

The above is a demonstration of reasoning and forming judgment. Reason and Judgment are two parts of the intellect, but the soul is more, including, as it does, the feelings and the will. Faith is a condition of rest. In our innumerable activities involving our moral obligations and our sense of duty, we often become confused—our intellectual strength is too weak to set our minds at rest. It was not meant to do so, because faith is an element of mind. Herein lies the wisdom of the Christ. He is personal, and our faith can rest in that we know. There is a subtle power underlying this condition of mind of which we know but little, though accepting the gospel writers' statements as true, Christ made constant use of it.

JANUARY 31, 1912.

Since writing the last sentence above, I slept; but as usual, there was a part of the night that sleep was not so interesting as thinking on the question. It was up to underconscious self to act, and he did,—but is there "anything new under the sun"?

I can understand what John meant when he said: "I was in the spirit on the Lord's day." I was "in the spirit" last night. Do you know what is meant by the expression? It is a personal experience, and rather difficult to describe, though an attempt should be made to do so. My nature is such that if I am engaged in doing a thing, I am "into it all over," as we say. Last night I persisted until the answer came. It seemed that there was a hovering over me of some spiritual being, and an inpouring of a stream of that which I felt about me. It seemed that faith was being supplied me, for the hovering seemed to be about the head in particular, and the inflowing stream passed to the mind without any sense of fullness whatsoever. I certainly was in the spirit and the spirit was flowing into me, as strange as these words sound. But after it was finished, though prolonged to some extent,—which would have been greater only for my eagerness to get at the kernel of what I sought,—I came to a realization of the fact that nothing new in particular was presented.

The question as to how faith operates was ever pressing from my conscious mind, and answers would come in various forms: e. g., a hint of the spider was again in evidence; then I would be impressed with the sense of that which I sought being a part of myself. Trying to get right at the essence, the question would press forward again, and answer came in this fashion: That (faith) is a seed, so to speak, given each individual, but its food and nourishment must come from above. location of the seed determines the manner of growth, hence an adequate growth depends upon the soil in which is the germ. Fighting around this way for some time, the impression was very clear as expressed in 1st Cor. xiii: 1-4, i. e., Love is that which one must have to make good use of faith. It did not appear absolutely necessary, but bordered on the fact that unless love is strong in the individual, there may be danger in the application of the law of faith. As a final fact, underconscious self put it right back to me that it is not possible to tell me something which I cannot understand without adequate growth in the particular line of inquiry.

What do I understand by this? Well, it seems perfectly clear now that our race has lost many opportunities to advance to a higher plane. My ancestors were so hedged in by material things that they could not give enough time to developing that which I seek now. I, myself, am therefore short. It behooves me to study more of those things which lead to higher planes of activity, and thus teach my children.

Is it any wonder that the Great Teacher used parables? "Having ears, but hear not; eyes, but perceive not." He had a grasp of the realities of life, which has caused his name and his words to live in succeeding generations down through the ages with a vigor more marvelous than the truths he taught. There is just one way to explain this, viz.: Abraham was given a vision for the particular purpose of ultimately producing the Christ, which it did. We are not so different from Abraham in this particular, for if we follow that which is born a part of us, we are sure to advance in accordance with the law of evolution.

Henceforth I shall watch the spider with renewed interests, because it is presented in this peculiar connection. Who knows whether the spider does not obtain his food purely through the operation of the law of faith? He spins his web in places where flies are likely to come; instinct evidently tells him to do this. Then he sits and watches, or remains near by, so as to capture his prey. God has to feed the spider if He wishes to use him, hence underconscious self probably knew what he was doing.

FEBRUARY 1, 1912.

What is the devil? We hear so much about this force that it seems fitting to ask underconscious self what it is. This fact impresses one who studies a little about such things, viz.: Children and uneducated persons, negroes, Indians, Chinamen, etc., have a dread of the evil force, so called. Just yesterday our little girl afforded proof of that uncertainty felt by children, which causes them to be afraid in the dark. Her mother had asked her to go to the cellar for potatoes, which she had often done before, but this time for some reason she did not want to go. Her mother coaxed her some, and she started. The cellar is quite dark, especially in that part of it where the potatoes are. There was a noticeable delay in the cellar. Soon a little voice was heard: "Mother, I'm afraid." "Go on, you child, as you have so many times before." "I don't want to. . . . Something looks."

For some reason we were created with that uncertainty about us. It is the same force in us that causes us to worship, and it seems to me that if we ever get past that condition of mind which causes us to shrink back from the uncertainties of life and death, it is then our faith will be perfect. Who can tell what powers will be at our command when this condition prevails? Could we walk on the water? It is reported that Christ did so. Could we raise the dead? That is likewise

recorded of the Christ. I feel sure that He did wonders, whether everything is reported correctly or not; and if He did so, it was through the operation of natural laws that he accomplished what are termed miracles. We have this assurance: that these same laws will operate again when the same conditions again prevail. Otherwise we would have no reliance on nature; in other words, God would be guilty of lying to man.

There is a deep-set principle in man that causes him to want to move on—to progress, to set opposition at naught, to conquer; but here is the counterpart to that force—the fear, the dread, the devil ahead, which holds the check; so what we really have is the resultant of opposing forces,—true to the first principle of things.

Can we dispose of the devil, then? If we can do that, what about hell, the opposite of heaven? Well, I have the assurance that the view which I have held for years is correct, viz.: that duality of the first principle of being gives rise to all we call evil. It is a mere negative condition, as necessary to existence as the positive, and no more to be hated. What will some of the reverend gentlemen think of that? Too bad, brethren, but the logic will force you to be honest.

Then hell: is there no hell? If there is a heaven, then hell may be a kind of mirage of it. We read in Barbara's History: "Instead of home, she has chosen society; instead of love, the admiration or envy of a careless world; instead of Paradise, the mirage of the desert." That English author has certainly softened

the common expression, but it is not to be discarded. for there are those who still profit by its harshness. We have to remember that minds differ in their power. Some people have to fear something, to hold them in check. In children we notice more particularly the inclination of the adults, for "We are all children of larger growth." Some boys and girls really need corporal punishment in order to appeal to their understanding. To get yet lower in the scale of life: a mule differs from a horse. That which will appeal to the horse and cause him to do one's bidding, will often fail with the mule; but the mule can understand the force of a "mule-skinner." Often he has to be appealed to in that way before he is able to appreciate one's efforts. Boys and girls also differ in their mentality, likewise men and women. So, if there are those who need to feel a fear of hell, let it be so. It is a reality to such persons, and serves a good purpose. The devil also may be needed; so let us not kill him right here. In tracing out our own history of civilization, let us remember that others who follow, need the same evolutional steps to maintain their equilibrium.

FEBRUARY 2, 1912.

What about laws? It seems that the laws have troubled more people than anything else, and I suppose there are quite a few persons who would gladly do away with laws, were it left to them. But we have laws just the same—laws of two kinds, viz., natural laws and human laws.

The natural laws are those which God, Himself, established for the orderly activity of all creation. Human laws are those which man has established, looking to the same orderly conduct of mankind. Do these laws overlap? It seems to me that they do not; that they are both clear-cut and well defined. When they seem to overlap, it is because some man has tried to usurp the authority of God; e. g., Moses on Mt. Sinai. Understand me that I am not saying one word against the Decalogue, but wish to suggest that Moses had to do something like this to control the "stiffnecked" people through their superstitious fears. had to be so, for they were a free people now—they were a law unto themselves, and Moses was "up against it," as we say. In this day, as well as in Moses' time, there is always a way out of difficulty if we turn to the right and ground our faith. A good foundation is essential in almost anything, and it does appear that truth is the foundation upon which faith is built. Founded on truth, faith has something to push against. Truth is the positive, lie the negative thing, yet it occurs so that the negative sometimes takes the lead and benefits flow to bless mankind in a sort of reverse current. When the last has been said, this truth remains: Activity amid the opposing forces is established of God; man is born to advance, to conquer, so that which is allowed to predominate and rule activity is for a purpose in the great economy of the universe. You and I are not responsible for even our own existence, hence the influence we exert has to fit into the divine plan, otherwise the whole thing is a failure. one man steps aside to reflect a sort of negative condition, he cannot hope to evade the established laws which, by that act, are brought to bear upon him; so what we have in this world of ours is the resultant of opposing forces. That is the "middle way," or rather the average between the two extremes. To go a step further and brace up the proposition: you and I are not ultimately responsible for our own lives, because we are instruments, so created and predestined. If I am supreme even in one thing, then God has to bend to that. It is true that I have a greater range of activity than the flower, yet I have my limitations prescribed just as the flower has. That which is in existence is for a purpose, but we are not the masters. We play our little parts and think that we are "it," but when we view things aright it appears that our true status is that of a servant. If we are true to that which is born in us, certain conditions follow; if we are false to ourselves, those negative conditions bring

us under a different environment. In that way we have a choice, but our choice cannot affect things beyond certain limitations. Does that reasoning bother you? Are you disposed to say, "Well, if it makes no difference how I act, what is the use to try to be good?" If this affects you thus, one thing is certain: it was meant to be so from the beginning, so you are "up against it." Whether you use the positive or the negative, you cannot upset the Divine plan; but if you wish to be the true servant, the means you employ will lead you to enjoy that which is in store for the faithful after the evolutionary steps have been rounded out. Nor will we have to wait for the hereafter to enjoy our estate, for there are way-posts to mark out and balance our accounts on the journey. By using the negative, all we can say for you is, that you make it possible for others to profit by what they see you reaping to your great discomfort, thus avoid you in your status of being a "vessel of dishonor." What the future status may be for such as employ the negative instead of the positive force. God alone can answer you,—and He may, if you ask Him.

Law, then, is an established thing by which all mind as well as matter is ruled. There is this difference between Divine laws and human laws: Transgression of a Divine law is sure to place one under the ban of the Creator, but a transgression of a human law simply puts one under the ban of society. Society is certain to exact punishment, if it feels that the transgression by its enormity endangers itself. We are apt to grow lax, knowing our own weaknesses, when it is up to us to punish a brother, but can we conceive of a just God being lax if we do that which places us under the ban of our Creator?

Following out the logic of our own being, we are taught by the effects of that which is bad for us, so we need not err to any great extent. If an onion hurts my stomach, do I need to eat an onion? If being angry with a brother reacts upon me in a harmful way, do I need to be angry with him? If we transgress a Divine Law, not knowing, the effects will be the same; so when we have progressed far enough to discover our mistake, it can be corrected. Our trouble is that we regard human laws Divine, if they haply are found in the Bible. We teach our children that those things are Divine, but the fact is their transgression may not be attended with Divine disfavor at all; so the only adequate conclusion is that they are not Divine. For

this reason, that which is termed sin may not be sin at all in the sight of God. It is sin only as some priest, or the like, has made it so.

Right down on bed-rock again, how are we to know what is Divine? Go to your own conscience, if it has not been distorted too much, and search out what is in you. That is Divine; it pleased God or He would not have made you so, nor permitted the environments that perchance determined it. If one feels not to be able to get Divine bearings upon himself, go to Mother Nature for a cure of those ills. The lonely mountains, the far-off plains, the wide ocean,—anywhere to get away from so much man. These will give one his true bearings, thus enable him to get back to the fundamental things in life.

When we get at ourselves we will be surprised to find how few are the laws which our Creator has established for our well-being. Suppose we write out a few:

We call God the first principle.

Activity is the second.

Resultants, or effects, follow.

Opposite or opposing forces constitute the first law of nature.

Self-preservation is probably second.

Continuation of species, or family relations, is another.

Then man's relations with God, which grow out of his ability to reason, and his inborn sense of duty, beget fundamental conditions of truth and faith. We do not have to go back to the Old Testament to discover that man once had communication with God; but on the other hand, anyone who tries it on himself will find that which gives answer in proportion as he is in earnest. The purer the life, the less hampered it is; the deeper truth is rooted in the soul, the more faith one has, consequently the more power. Bible is evidence of the truth I am writing, but superstitions had the upper hand in those days, so the writings are more or less clouded. The truths contained in the Bible are evidently handed down to us from the purest source in all the universe. If God, Himself, does not speak in our hearts, He has made it possible to communicate with some underconscious mind that does. So it amounts to the same thing.

What about law, then? Each man is a law unto himself, if he is true to himself and his God; if he is not, he will find that society has found it expedient to protect itself against such as he, though his activities may or may not place him under the ban of the Creator. However, I cannot conceive of the Creator feeling the necessity of protecting Himself against any such weak force as man is able to exert. On the other hand, those who are conscious of using the negative rather than the positive force can be sure there is a purpose in it.

FEBRUARY 3, 1912.

What is truth? Does it appear that this word is synonymous with right? Right and wrong are relative terms, but truth is everlasting. A few years back it was right in Salem to arrest and prosecute witches, but we would hardly say that it is right to do that sort of thing today. Do you say that it was not right then any more than now? There were plenty of those good people there who did say that it was right at that time. Oh, they were deluded, were they? What are you going to do about slavery and other great evils of the past, if we may call them evils, which practically the whole known world regarded as right? Right is the best we know, but truth is everlasting.

The human race has been discovering and stating truths down through the ages, and they are truths today. Take the mathematical truths, for example. Euclid's geometry, compiled away back 300 B. C., contained the fundamental principles of our own geometries of today. So it is in all lines: when we discover a truth it shines like gold and tarnishes not by age. How is it with a lie? It seems to me that we have the negative condition of fact for no other reason than to teach us truth; that certainly is the main purpose of the lie, at best. Moses had the Ten Commandments on those two tables of stone, and his work was to get his people to accept them. His faith evidently was not

very strong, for he feared that they would not do it: so he tells them that God wrote those Ten Commandments with his own hand on these two stone tablets. Now, Moses evidently switched in on the negative, to make sure that thing would be "a go." It went, so today we have the Decalogue to bless humanity; but other races had it before, though not in our arrangement or order, as we discover now. To become a real "black lie," there must be the intent connected with the act; so it may be that the circumstances connected with Moses on Mt. Sinai would excuse him, if we knew. He might have been beside himself, or in such a condition mentally that he really thought as he reported; it is not ours, then, to judge. There are those, many such today, who regard it right to do a small wrong to make it possible to accomplish a great right; so we progress, in our weak way, on and on. Both conditions are ours to utilize as best we can, battling with the forces with which we have to contend. Individually we may go on the back track, but collectively it is an impossibility, because it is not God's ordained purpose that we should.

Do you ask, then, what is truth? "Ye shall know the truth, and the truth shall make you free." John viii: 32. (I've marked the passage in the old Bible which my mother gave to me, thus: "Rev. Poling, Independence, Oreg., April 24, 1892.") You do not suppose that God gave an independent mind to each individual all to no purpose? You do not suppose that growth is possible unless we use the powers given us,

do you? Then if you are after truth, do not delegate your powers to some one else, but take the best book of all ages, the Bible. (We know it is best, for it has outworn any and all the others, and it lives with a vigor quite promising, indeed.) Now, open it at some page and read. It does not make any difference where that is, for the sake of trial, but "do it now." Does the thought you get jar on your senses? Do you say "That is not truth"? Well, friend, it may not be truth. If it be truth, then you are in the negative state. But go on—turn to another place and read. Does that likewise jar you? That may be wrong, as we say, or you may not be in tune. But go on—persist until you find what agrees with your sense of propriety. and I am sure you will call that truth. In all probability it is truth; yet there is chance for error, for your conscience may have slacked its tension just enough to throw you off, as a piano sometimes gets out of tune. However, if earnestness characterizes your efforts, do not be afraid of a little discordant activity. One piano-tuner may have a better ear than another, and thus get a better grade of music from an instrument; but any of them improve by practice.

FEBRUARY 4, 1912.

Between the time I began to write down my thoughts on the question: "What is truth?" I slept. The rest was invigorating to my frame, but at an early hour this morning my eyes were wide open and conscious thought surged through my soul. I asked, "What is truth?" The answer came about as I have now indicated, but there is yet this thought: You cannot get away from the truth, if in your heart you want to know "What is truth?" The established laws are such that the means which you employ will lead you on and on until the real truth will be so well established that the law of faith will make it possible for further progress; there is no limit then, for you are in accord with the positive force which rules the universe. You are linked to a power strong enough to do anything—even establish new laws, if need be. What is there to fear, if we are true to that which is born in us? The whole warp and woof of being seems so clear to me that I wonder why I cannot use my own powers to greater purpose; yet reason tells me that I have not gained enough strength in this line, because of the non-use of those forces.

Did this principle in nature ever impress you specially, viz.: A farmer expects to reap more than he sows. One grain of wheat has the power under favorable conditions to produce a hundred grains and more. Weeds far outstrip that record. I remember once of having

estimated the number of weed seeds of a certain species that were produced from a single germination. I wish that I had kept the record, for I do not remember the figures, but this species on which I made the estimate produced its seeds in pods; each pod contained a dozen or more seeds, and there were scores upon scores of those pods,—but it was a good year for weeds; however, that weed grew in the pasture. In every case of reproduction in nature there is that power of multiplying. It is noticed in the muscular force of the athletes. The blacksmith by constant tearing away of the cells of his biceps muscles is blessed by a reproduction of more and better ones than he destroyed by use. Then are we not to draw the conclusion that the same law holds good when we get in the realm of thought and soul activity? The way is clear: "Go and possess the land."

Here is another thought that came in on the heels of the pressing question: Our lives may be likened to water, which is capable of infinitesimal division as the forces of nature draw upon it. It will yield but to bless, then it will gravitate and flow on and on until it joins the mighty ocean. Its particles fit perfectly into all others of its kind; so in perfect harmony the rills join forces with the brooks, the brooks with the rivers, which accumulate mighty power as they flow on in their course to join the sea, where is force beyond our powers of comprehension. Lives that are in accord with truth seem to me to be like that, as the quantity may be variable in different individuals; yet in perfect

accord they present a power mighty indeed, though but a mere drop in comparison with that of the Great Spirit toward which we continually gravitate. Our way may seem hard and difficult to bear, but it is because we are not in accord with truth. We may be in a cloud which is charged with negative electricity, for that matter our substance may be rarefied until it may seem that we have all but lost our identity; but there is a gracious law that rules even the clouds, because sooner or later they will meet conditions which cause them to gravitate and join forces and issue forth in "showers of blessing." In our negative condition it may require the proximity of clouds charged with positive electricity before we can yield to bless with the identity which is all but lost. It is then that we see the manifestations of the power of God through His laws—the mighty lightning leaps and the thunder rolls. Is it any wonder the poor ignorant Israelites, not understanding the forces of nature, shrank back in terror as Mt. Sinai before their very eyes gave forth such manifestations, enshrouded as it was, no doubt, with a storm-cloud? Let us be honest in our search for truth or the very fact of our negative condition will shut us out from it.

FEBRUARY 8, 1912.

What about types? If we have types of heaven here on earth, it is certainly worth a little effort to ascertain the fact, if possible. Absolute certainties regarding the hereafter are not for man to know, yet by tracing out the logic of our being and the dynamics of creation we are able to arrive at conclusions which warrant serious consideration, at least. By tabulating a few facts known of life and death here, there remains an obvious conclusion to be drawn:

LIFE AND DEATH CHART.

Creation.			Result.
Plants live and pro	eggs.	dormant life.	
Animals " " Man lives and prod		14 4	
PLANTS die $\begin{cases} (a) \\ (b) \end{cases}$	To aid higher forms of life, Some go back to mother earth.	Seeds die $\left\{ \right.$	 (a) To produce life. (b) To aid higher life. (c) Some go back to mother earth.
Insects die. $\begin{cases} (a) \\ (b) \end{cases}$	To aid higher forms of life. Some go back to mother earth.	Eggs die $\left\{ \begin{array}{l} \end{array} \right.$	 (a) To give life. (b) To aid higher forms of life. (c) Some go back to mother earth.
Animals die . $ \begin{cases} (a) \\ (b) \end{cases} $	To aid higher forms of life. Some go back to mother earth.	Equation Equation $\left\{ \begin{array}{ll} & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & \\ & & \\ & & \\ & & \\ & & \\ & & \\ & & \\ & & \\ & & \\ & & \\ & & \\ & &$	 (a) To give life. (b) To aid higher forms of life. (c) Some go back to mother earth.
Man dies $\{(a)$?	Eags die {	(a) To give life.(b) Some go back to mother earth.

As soon as we pass from the inorganic to the organic world of creation, we meet God right at the entrance. Life came from him. In our search for causes we cannot go back of Him, and we have to ascribe some pur-

pose to His creation. In tracing this purpose from the lowest forms up to the highest, we see that one purpose is to reproduce and to serve higher forms of existence; i. e., a plant exists to reproduce itself, but the work of the plant during its life is stored up in this dormant form according to the laws—that of multiplicity, giving a great plenty—and higher forms of life prey upon the product of the plant. Insects are no exception, yet their methods differ. They live to produce eggs, as do animals and man. The eggs of mammals, of course, differ from those of the lower forms, yet the principle is the same, but in the result or purpose (b above) we have the same condition under the heading "animals," including mammals, as exists under the next heading, "man."

To maintain the man, God begins with the plant as the first form of life, then on this foundation builds the rest of creation. We can see the purpose of the lower forms, which must be types of the higher. When there is so much in common through life and death of God's creatures, is it reasonable to suppose that the death of man ends his usefulness? Is it not more reasonable to suppose that the death of man aids higher forms of life too? It is so with the plant and its egg, the insect and its egg, the animal and its egg—each in turn gives to the sustenance of some higher form of life. Of the highest course we do not know anything about the higher form of the highest known to us—but we have some beautiful types from which to draw our conclusions.

FEBRUARY 8, 1912.

It is noticeable in the insect creation that between the egg form and the imago there is an intermediate state; e.g., the butterfly produces eggs, but those eggs produce caterpillars, which in turn produce butterflies. Mosquitoes likewise produce eggs, which in turn produce wigglers, which by metamorphosis become mosquitoes. In the seed the period of gestation, we may say is indefinite; in the insect, prolonged; in the animal, shortened; in man, definite; the range is from indefinite to definite, always with an intermediate state. What can these facts typify? Since it crops out in the insect creation that there is a preparatory state before the imago, then the period of gestation shortens down to definite time,—we take this as a type of the higher creation.

Some one has called man "a mere egg rolling around in a haymow," but it is evident that we have passed the egg state; however, reason tells us that we have not passed the intermediate state—the state of preparation which always precedes the final and perfect state of being.

My thoughts have troubled me considerably on this subject, so as usual, I presented the matter to the underconscious mind for help. What do you suppose that I got out of him? I owe it as a duty to write it down: the answer came in this order: Earth is typical

of mother, the sun the father, and water typifies life itself. Is there anything new in that? I read somewhere that water is the type of instability, but that does no violence to life; for what could be more unstable than life itself? It is fleeting, dwelling here today, some other place tomorrow,—we know not the day of the end thereof, but this we know: we are serving a purpose in this state of our being, the activities of which are unceasing-not of our own wills-preparatory, of course, to the state of perfection with God to whom we gravitate, unless by the operation of laws, by reason of our range of choice, we have forfeited our high estate, and become, through mere negation, so rarefied that positive force cannot rule. Can you conceive of a caterpillar failing to become a butterfly? Sure, for he may be acted on by the digestive apparatus of some bird. Then if we fail to arrive at the state of perfection, we have this satisfaction for the fact of our lives, viz., by the adversity we encountered we made it possible for some other one to become perfect. "Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii: 13, 14.

Cotton Mather says: "In the fate and fire of Sodom there was a notable type of the conflagration that will arrest this polluted world at the day of judgment." It seems rather natural that men see types in the material world about them. As sure as creation itself,

we cannot miss the purpose for which we were created (if we could, God's purpose would be foiled—then He could not be all-powerful), but just how far our range of choice affects the ultimate end can be but speculative if we trust ourselves. For some purpose, adversity is allowed to cross the paths of creatures, so we rise or fall according to the strength which we have developed in smaller trials when great trials test our strength. But it is not by chance that our strength is put to the test, for some greater force than we command may have need of the life that our bodies house; hence, according to the law of the "survival of the fittest," our lives go to give force higher up the scale,—and it is all in perfect accord with God's laws. Surely, then, what we see in nature must be typical of that which is to be. But some one says: "Hold up, there; . . you know not that there is also a law in nature that causes the mother to give her life in defense of her offspring?" Certainly we could reasonably expect to look for the opposite law if one be discovered. Mr. Darwin gave us the expression which describes his discovery; "but," you say, "it is unchristian."

FEBRUARY 9, 1912.

Whose fault is it? Darwin did not make the law he discovered that such a law operates in nature. There is yet another, viz., that of equalization or neutrality, where equal force of activity in opposition is exhibited. Then we may look for its opposite culture, etc., etc. Our question is: What does it all mean? It means that types exist here on earth, for we can see many of them and our reason tells us that we may expect to see the rest in the hereafter. God is the force and is typified by activity in opposition. may be that the mother force, which we see of superior strength in many animals, is typified by the Christ yet our Christian era covers but a little more than nineteen hundred years. The mystery deepens. If we attempt to swim too long in water that is too deep for us, we tire in the end and fill a watery grave, so let us rise by the law of faith and "walk on the surface." This fact is clear: we know that Christ was on earth, that He lived to bless. We measure Him by the criterion which He gave, viz., "A tree is judged by its fruits." We have been judging Him all through the age of the present era by that rule, and we find that the fruit is good, as we understand it, yet it would not be fair to detract from others because they, likewise, were true to that which was born in them, though surpassed by the Christ. Then the original proposition

holds us, viz.: We are but creatures born to a purpose and predestined to fill our mission, so what is left to us in our power of choice puts us in possession of the positive or the negative force to use in the activities which we must exhibit. This is in accordance with reason, but imagination and faith hold sway in a realm of thought beyond the powers of the reasoning faculty, and they comfort us. The fact that I feel my dependence upon the Great Spirit inspires in me the obligations I naturally owe—I certainly would be an ungrateful being if I did not feel so. Feeling it my duty to serve, I naturally seek out a method of doing it, and it is thus we move on, gravitating toward God.

Then in studying types the purpose of the Creator is apparent. From the lowest to the highest, one form is the type of the next higher in a measure; when the highest form within our knowledge is reached, reason tells us that there is something beyond vet to experi-If we take the butterfly as a type of the positive, then the mosquito will be the type of the negative force, or adversity. There it is again—adversity—we cannot get rid of that negative force, which some people personify as the Devil. The mosquito is needed or he would not be, though born in scum, developed in stagnation to become the agent of disease and death. you ask what can be his purpose? It is certain that we would not know our blessings were it not for adversity, but why keep our faces turned to the negative when we have such beautiful creatures as butterflies to consider? Is there not enough of the pure and the true to consider? But some people are born like the mosquito, to seek stagnation for their abode and feel happy when they can probe somebody with their sickly bills; but we need their activity, and those people are as much a part of God's creation as the purest and best of our kind: shall we despise them? In God's name, No. They will, in all probability, never be anything but mosquitoes, yet we cannot know what powers may be ours in the future to be developed by scientific living—I mean that systematic effort on our part to make the most of this existence. That means applied knowledge; the accumulation of the ages past to be concentrated in each individual to enable him to study himself.

When we consider the lily, or the butterfly which loves to pose thereon as it were, for the health of our souls, does it not seem to typify purity and truth? And the butterfly, so joyous in itself, so harmless in its activities, and so lovely to look upon, does it not seem to typify a sweet angel face?

FEBRUARY 10, 1912.

What about adversity? It is the same with this as anything else; if we seek the cause of it, we are carried right back to the source of all being and this unanswerable question arises: If adversity, evil, Devil (or whatever name suits you best) does not serve a purpose in God's plan of the universe, why does He allow it to be? Do you say that the Devil has power independent of and beyond that of God? Then I say that God is not supreme, which is incompatible with the general notion of a Supreme Being, if your assertion be truth. The term "Devil" evidently grew out of the superstitions of past ages, when it was common to personify forces In that light the term is proper enough, but in nature. it certainly is detrimental to advancing generations to regard the negative force in the same way that the ancients did; but we see a lot of it today. Anyone seeking truth should read Robert G. Ingersoll's lecture on "The Skulls" and compare what he says with what is in your own nature. The "holy fathers" and common "preachers" of small caliber would not have you utter a word against present methods of worship, nor would they permit a single utterance against that which is contained in the Bible. It is this influence that has kept us back in the freedom of soul. No doubt the good men of the past regarded it necessary to do as they have done. Even the stretching of the poor

heretics, or the burning of those guilty of heresy at the stake, may have been necessary for the forward march of humanity; but are we not past that sort of thing now, and is it not a part of wisdom to free ourselves of all manner of superstitions common to the ancients? In proportion as we are able to do this and study ourselves in the light of knowledge and experience, truth will come to us and faith will give us power. "Holy Father," I would not have you out of a job, so try it on yourself and preach your own experience in connection with what you know of Christ, and I am sure that your so-called "regeneration" will surprise even you. One trouble with us is that we insist on using those old terms, which through passing ages have lost their meaning. We are not able to enter fully into conditions of the past and appreciate personally what our forefathers experienced, so let us have new writings, based on the personal experiences of people today, and collect the best of them for our future Bible, -retaining the old, of course, for reference to, to true up our own as we proceed. I am no augur, but I can see the future far enough to warrant that Christ's utterances, "Ye shall do greater things than these," and the like, are true, and the manifestations He showed us will be quite commonplace if mankind will live pure and holy lives as the ancient Jews did. It was the faith of Abraham that made Christ possible. Down through the forty-two generations as recorded by Matthew (i:17), which were characterized by true living and renewed faith in the promises recorded by

Abraham, we see the power developed in the product— Those old Jews had their adversities in heartrending fashion, as we shall see, if we but open the old Bible and read what they wrote; but there were those who kept themselves pure in accordance with the faith handed down to them from Father Abraham, and it is in that purity of blood characterized by simple faith that we find the fruit of right living—the Christ. there not enough Divinity manifested through the laws of God that held these people to one faith so long to convince any right-thinking person that Christ Himself is Divine by reason of it? If Matthew and the other gospel writers had themselves understood how God produced the Christ, they would have given us a different account of Him. It seemed to them that they must figure out that the egg which produced Christ was fertilized by the Holy Spirit. I do not say that it was not so, but my reason tells me that generation upon generation of pure, faithful living will produce marvelous results concentrated in some prodigy as an offspring of purity. Let faith be the leading thought of all generations, and purity characterize the lives of the people, with all activity founded on truth and honor, and we will all be sons of God in the positive sense instead of the negative. The key to the situation may be traced in Jewish genealogy, but the practical working-out of the laws of God consists of using the positive force of our nature, setting at naught the negative, by surmounting adversity with the faith of an Abraham. Can we do that? Is there anything in

this world strong enough to bind the faith of the people down to this single Abraham-like faith long enough to get the results which the Jews got? Yes, YES. the Christ, because it has been done. Is there some way to put down adversity among boys and girls, men and women, husbands and wives, and do it long enough to gain the moral strength of the Christ for the rising generations? Yes: it consists in logical teaching from the ego outward, faith in Christ by reason of what has been done for Him, in Him, through Him, with the aid of the God-given spirit to conquer or die on the part of every father and mother. What are you going to conquer? Adversity, for God gives it for that purpose. How are you going to fight the Devil? The ego is self-asserting; it is born with an eager desire to manifest itself, and it will sometimes use its muscular force on that which disputes its God-given right. It will fight opposition, but it needs to be taught that for its own good it is best to be like Christ; then when it fights to put down opposition it will fight for itself. This is the logic that will redeem the world through what has been done, resting everything on faith in truth and honor and God.

If we look adversity over at close range, we will see that much of our trouble is due to the incongruity of these man-made laws of ours; e. g., we have a Divine law to multiply, yet society steps in to say how that shall be done. It is the same proposition of the heretic over again. When things are rightly understood the love which the presence of the opposite sex inspires will

be regarded as holy, coming as it does directly from God. It seems that the female should be given the right to avenge any mistrust on the part of the male, for the greatest damage to our race comes through the environment of the mother during periods of gestation. The law as it is, evidently hinders advancement, in that the power of motherhood is not recognized as it should be; but there is much to consider. When we get down to bed-rock we discover laws that are evidently meant to shape the conduct of all reproduction. We notice that female animals have the power to command respect on the part of the males, but the female of our kind has fallen, for some reason, from her high estate. fact has made possible the low ebb of our race, which we experience today, due to the following law of neutrality. To illustrate: A farmer plows a field and seeds it to grain, but perchance he lets it lie idle for a season. The cultivation which he has given it has made the conditions right for an excellent crop of weeds, in the absence of grain on the land during a season. Such a crop of weeds that grows! But another season, if the land be idle, the weeds will make but a poor showing, because of the multiplicity of seeds matured the year before—all trying to mature their seeds, it tends to neutralize one another. It requires the hand of the farmer to make conditions right again for even weeds to grow well. We see that the opposite of the law of neutrality is culture. This culture we see in the male animals, which respect the female of their kind far above the other males. The males will

fight deadly combats, but they have too much of that God-given culture to molest a female of their kind. I remember an exhibit of locked horns of the moose which were found by some hunters in Minnesota. The skeletons of the animals lying near the locked horns told the tale of the death-struggle of these two monster bulls. That was certainly an exhibition of neutrality. Men sometimes lock horns in a similar manner over some woman, but that is much to be preferred to the degenerate neutrality which curses us today. Out of the law of multiplicity grows that of neutrality. Without respect on the part of men, which women should command, we have that neutralization exhibited by the farmer's weed patch, the cure of which is culture. We should at least have animal culture.

FEBRUARY 11, 1912.

Where is the dog that will fight the female of his kind? I remember when a boy I had a dog called "Polar," which was, as I thought, a good fighter; but one day he put me to shame. A blacksmith in our village had a black dog of the collie type, but quite a little smaller than my dog. I was at his shop one day bragging about my dog's fighting qualities. "Oh, boy," he said, "my little dog can lick yours." I knew that it could not do it, so the blacksmith hissed his dog and it pounced upon the other one, which to my surprise refused to fight for the first time in his life. felt like killing him, but the blacksmith only laughed, saying that dogs will not fight the females of their kind. Then I thought better of him, but the lesson came home to me when I was a little boy, and I have observed the same thing many times since,—not only with dogs, but other animals as well. The males, ready and willing at a moment's notice to engage in deadly combat with some other male of their kind, seem to have deep respect for the females. It is a natural coincident among animals—a law; but what does it mean for us? It means that woman should be given the power to command respect regarding matters of motherhood. Because she has not that power, unscrupulous men violate the law of multiplicity and use women in obedience to the same law that produced such a weed-patch for the farmer; so in return, growing out of the natural inclinations unchecked, the law of neutrality lends a guiding hand. Culture, which women clothed with power will command, would put us upon an equality with animals again in this respect. Otherwise the hard law, "A survival of the fittest," will hold sway.

Adversity, then, is due in a measure to our inability to regulate ourselves properly. In other words, we have not advanced far enough yet to rule the wild animal of our nature, but go headlong like an unthinking patch of worthless weeds, creating conditions which throw us back on God's gracious laws for healthful continuation of our species.

It is not alone in relation to sexes that adversity comes upon us, but any time we get off the bed-rock foundation of truth and honor, we have to suffer; e.g., the trusts. Were we to trace back that corporation law to its beginning we would have to go back of Solon, nearly 600 years before Christ, to find the origin of it. In tracing Greek history, the great law-giver, Solon, used or allowed the corporation principle, yet his laws were such an improvement in this respect over those of Draco, his predecessor, that the poor people adopted them gladly. From its inception this law allowing individuals to form corporations was a fraud on the common people, and the wonder is that it could survive down to the present time, very little changed from the way the ancients used it. It was an invention of the nobles, and served its purpose so admirably well

that we have come to regard it as a necessity. What is it, anyway? To be concise, it is simply a fictitious person in law; that which is incorporeal, of course, has no body. In olden times creditors could seize the body of debtors and hold them for payment of debt, but the ruling classes exempted themselves from that by acting through corporations; i. e., those fictitious persons existing only in contemplation of law, which had no body. It is a "skin game" from its inception, and in this age, when conditions are so favorable for massing such immense fortunes, we are able to see results of the unfair law more plainly than did our forefathers. The law should be wiped off the statute-books, in behalf of humanity. Let men face conditions openly and be responsible for their acts, not try to be hiding eternally behind the incorporation law to shield their rascality; it certainly would be more healthy for the souls of those favored individuals to remove their dark covering. you ask how we could get along without the law? Form joint-stock companies. Of course, municipal and eleemosynary corporations cannot be perverted, in that they bestow public benefits, but private and quasi-public corporations are a menace to good citizenship. Let us arise and abolish them.

FEBRUARY 11, 1912.

"Oh," some one says, "let them alone and the law of neutrality will take care of the monsters." If we let them alone it certainly will, for the eagerness with which each tries to manifest itself will create the condition of the farmer's weed-patch again, but we keep pulling at the evil weeds, thus makes it possible for some to thrive well indeed. Let us exhibit culture in another way, viz., through the mother force in nature, for the weak need our protection now if ever. This is one adversity which we can conquer, thus gain strength by so doing to conquer others.

We come now to those adversities which arise out of our own nature; i. e., the tendency of the negative self to rule, or wish to rule, our acts. In searching down deep for my trouble in this respect, I have concluded that food is either positive or negative in its action in my system. There are days that I feel fine, high-spirited and courageous to the point of aggression; but other days find me somewhat moody. I have not reached any definite conclusions so as to list positive and negative foods for my system, but as far as my personal observations have been noted it seems that fish has a negative action when I eat of it.

Then again the whole family will be affected in some unaccountable manner. I've heard teachers say that their school as a whole has off days; *i.e.*, days on which

the children do not do so well as usual. There may be those who will say the teachers' food in an undigested state may be the cause of those off days, but it does not seem so, since the separate intellects, coming from separate homes with a wide variety of diet, will exhibit the same unaccountable stupidity on certain days. These are, of course, "bad days" for the teacher. Now, I am persuaded that some electrical or other unseen force is the cause of such conditions. We set them down as adversities; it matters not if they have them all worked out in Boston, they are realities which we need to understand and guard against.

Again, there are those external forces which seem to surround us with the intent of absorbing our life for the benefit of themselves. These are certainly adversities of the worst type for the weaker party. Millions upon millions of the poor working classes have felt the force of greed closing around them, and then the ebbing away of their lives in consequence. These are the serious adversities which God allows to test and make strong those of us who are fittest; but oh, the agony, the anguish of soul experienced by the victims whose power is too weak to master. They are in the coils of the agent of destruction. It makes passers-by stand aghast and wonder if God did not resolve to improve upon His original laws when He gave Abraham his promise ages ago. At best we certainly need the mother force to have compassion upon the weak, though we know in cool, calculating certainty that the venomous serpent has to be fed; but the wailing cries of innocent children reach my ears, and I too cry out in compassion, "Oh, God, if it be possible, let mercy temper the heart of greed, for it was Christ who sacrificed His life on Calvary's cross for this very thing,—to show men the true way." Oh, adversity, it is only on the wings of faith that we can rise above thee! So, to fathers, mothers and children of the oppressed, there is this consolation for all: You were born to fight adversity; when you conquer in your own souls, reward is yours; it will fill you with new hope. If adversity conquers you, then you were never intended to be a man, so die like the craven you are.

It behooves every one to study himself, trace the conscious mind in the dark hours of night to ascertain if he be a man (maybe some low spirit animates your frame). The man will feel the cords that bind him to his Maker; follow, follow these threads however small they may be, and the light will burst upon you in glory and God will claim His son. Adversity—what are you that you should make the soul of MAN cower? By faith in truth and honor through what has been done, we soar to conquer.

FEBRUARY 12, 1912.

What is gold in Christianity? I mean that which will not tarnish, being separated into its elements.

I have a dear friend who is a preacher (but that does not hurt him), yet he seems to think that I am well on the road to the bad, using the terms that he probably would use in this connection. I do not know, of course, that he considers me as good as lost, but he made me a present last Christmas of a nice little Testament—a pocket Testament in American Standard version of the League Edition. It is bound in velvet sheep of tan color, and was presented in a case—so I feel quite sure that the donor meant for me to carry this little book in my pocket and READ IT whenever I had time to do so. Well, I can say truthfully that I appreciated the gift probably more sincerely than he knows, and I have read it carefully, marking those passages which I thought especially fine, also those which made the opposite impression on me, as I proceeded. I formed the opinion of myself years ago that I am not worth a cent as a faker, so the brother must expect that I shall present both sides when I get to that point.

It is not out of the way to say that I was reared as a Sunday-school boy and had ample opportunity to study the whole Bible. Later, while yet in college, I joined the Christian Church; still later, the Methodist; and later yet, the Presbyterian: but they all evidently

thought pretty well of me, for I was never churched, not even reprimanded by a deacon, elder, or preacher. It may be now that, should they get action on me, I would be let out of all of them. But what is a reasoning being to do? I consider my intellect as sacred as any church I was ever in; so if it won't stand for certain things which it meets with, what is my duty? I never did have any inclination to willfully injure anything unless it first jumped at me, but the more I read and apply the knowledge gained to everyday problems the more strongly am I convinced that churches are out of gear; i. e., if we are to measure them with humanity and Christ. When any set of persons get the notion that they are right, that there is not room in God's creation for anything else, that everybody but they is doomed to hell, it seems that they are trying to hedge in the truth—the eternal truth. They are the ones who are trying to fence off a little piece of the mighty ocean as their own sacred property, nor would they allow even a gull to fly over it. A great fence they have, and a great property even though they could get title to it! Come, brethren, get out of your shell; enlarge your sympathies and work as God evidently intended every one should work, from self outward. Don't consider it any part of your business to condemn another until you, yourself, are perfect. Follow Christ a little closer, for He even says: "Judge not." Luke vi: 37. I put this in, as it may have occurred to you, to keep the brethren off my back.

In considering Christianity we must first inquire,

What is it, so we will know gold from dross when the test is applied? There are four principal writers, aside from Paul, who attempt to say what constitutes Christianity. This little League Edition I have prints in black-faced type those words which are supposed to have been spoken by Christ, so it is emphasized in that it is an easy matter to get the essence of what Christ taught. This of course is Christianity as I understand it. Paul and other writers give us sidelights on the subject, which is close, indeed, to Christ; yet in the strict sense the eleven apostles chosen by Christ Himself are the ones to whom we must look for a report of His activity while with them. As they report the impression which Christ made on them, so Christianity is to us today. Honestly, I do not believe that the gospel writers were trying to make out a case, though they did try to connect the New Testament onto the Old and make the whole one complete Bible, for there is frequent reference to the Old Testament, emphasizing the thought which they had imbibed, viz., that Christ was sent directly from God. The prophecies are restated in many instances for the evident purpose of combatting the Jews.

FEBRUARY 13, 1912.

This question so stirred the underconscious mind that he was very active last night from a little past 12 o'clock. Some domestic matter had rung the alarmbell of my mental apparatus, so to speak, and sleep fled. Why? Because interest in the underconscious mind grew and grew, and myriads of visions popped into the conscious mind as questions pushed out. could write for hours and hours right now and not tell half the matter that was up for consideration last night. Needless to say that it was quite an early morning hour that saw me sleep again. I would start now and get it down on paper, but there must be some kind of order maintained, so have to wait for the proper place in this recording business. Much needs to be said for the benefit of anyone who may desire to follow the developments of my underconscious mind under systematic study, but now I will guit with the statement that he got too "foxy" for me last night, and I had to call a halt. Several times I would stop him to see if I were dreaming, but no, I was in full I was not possession of my faculties undisturbed. really ready for the matter which I had up, so thought that I would await a more opportune time. I believe in visions when they come so systematically to one's mind as these came last night to me. I believe that I could have been carried into the very presence of the origin of all that of which the human mind is capable of contemplating. I shall take occasion to write some of last night's experiences later, but now I want to proceed with "Gold in Christianity."

Looking Christ right in the face, as near as possible at this late date, we are impressed, first of all, with the powerful insight which He had into the human heart. His penetration seems almost Divine, for He was able to look so far into the future that we wonder today whether the world will end before we really come up to His standards; yet we observe that the world has made steady progress towards the ideals which He held up. He was a prodigy in the moral world, yet I am fully convinced that what He accomplished may be done again in like manner, and even surpassed, unless time may prove to be too short. Barring the possibility of some sudden destruction of this world of ours, or the operation of such forces in nature as to cause it to be depopulated, and it is unreasonable—incompatible, in fact, with the law of evolution—to assume that we cannot reach the perfection which Christ was able to outline for us, and surpass it in regular progress. mothers and fathers come to understand and act upon the knowledge which science, even today, has given us, we will see the practical results of it. There is an unlimited power in motherhood, considering both the prenatal environment and the nativity of children. Before birth, probably during the whole period of gestation, children are influenced by what the mother gives attention to, and after birth the little ones con-

tinue to be influenced mostly by the mother. Suggestions here and there, during wakeful hours or in the ears of the sleeping child, gradually shape the character of the developing ego. If mothers, all of them, only knew the power they have! Instead of trusting to passing chance, they would proceed to mold the characters of their offspring. Suppose that some purehearted mother from the date of conception would earnestly desire that her child be endowed with Christlike faith; then suppose that this desire would grow upon her until it became the ruling motive of the mother-heart, in wakeful hours, in prayer, in reverie, in dream,—what do you think the offspring would be like? Now suppose that this same condition be repeated for generation after generation, each more earnest and prayerful than the preceding one,—what do you think would be the result? Mothers, why do you not rise and discharge the full purpose of your creation? The man is but a mere drone in comparison with the real worth of motherhood. True, we need good drones in every hive of bees. In motherhood the woman stands next to God. Is it a trifling thing?

FEBRUARY 13, 1912.

According to scientific research, we have several million years yet before the sun will fail us. Now, if some eccentric comet does not molest us, or some planetoid or something "butt in" and send us off at a tangent, or some other unexpected thing happen to mar our progress, Christianity in another cycle or two will be so much a part of us that some of the very laws of God will be inoperative, because of the absence of some things to act upon, and higher and better laws will be commonly understood and used. What a promising future for man! But let us stop a moment to think. Had it not been for Christ men would have been consuming one another by this time as fire might, had there been no lesser lights to direct humanity. In the great future before us, who knows that the law of gravitation may not be suspended by that of faith? Who knows that the cause of death may not be suspended by the law of faith? When we view the possibilities ahead, is it not worth our while to make the cause of Christ a personal matter with us, and press on and on, treading adversity under foot as nothing, fighting as God intended us to do, in full light of the fact that truth and honor are of personal interest to me, and you will have to put me down before dishonor can be seated,—then my spirit will live and grow and conquer.

If each person thought that way, what a hard time adversity would have! It is within the power of mothers to so mold each of their offspring, but it would be much easier to do were fathers, too, imbued with the same spirit to conquer or die.

Judging by the foregoing, a reader might think that everything under the name of Christianity nowadays is embraced as "gold." Not so; nor is all that which is reported as Christ's own words regarded as "gold." Do you ask what good it is to air those things which seem inconsistent with the whole, judging the tree by its fruit? My answer is that men have been forced honestly to reject what has gone under the name of Christianity, purely because their intellects, with the light they had, could not indorse a lot of the "rot" which the "holy fathers" insist on as essentials. Let us reason together, then, to separate gold from dross in the light of subjective study.

The divinity of Christ as reported by the gospel writers has been the cause of much dissension, but the Unitarians could not reject the whole on account of that trouble, though we do not know how many men have. When John ("the voice of one crying in the wilderness") was in prison, he wished to know if Jesus be the Christ, or "shall we look for another?" Matt. ii:2. His messengers were given these words: "Go and tell John the things which ye hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.

And blessed is he, whosoever shall find no occasion of stumbling in me." Those words are in black-faced type in my little book, so they are supposed to be Christ's own words. Why did He not say "YES," with capitals. Why did He evade the direct answer? All through this black-faced type reading I find that Christ invariably refers to himself as the "Son of man." He often refers to His Father; so do we.

I have a little book before me, which is called "The Deity of Christ," by Robert E. Speer. In the argument therein presented to tell people why he (Rev. Speer) believes in the divinity of Christ, I was impressed with the fact that many references were given to show that Christ was God incarnate. Taking his view of it, there was a time when heaven was deprived of its ruler, yet during that same time we find Christ referring to "His Heavenly Father." I wonder if the reverend gentleman knows the "Lord's Prayer:" "Our Father, who art in heaven. . . ." Jesus evidently got the thought that He is the Christ—that the promise of Abraham's God, through his subjective revelations was fulfilled in Him. Indeed, this seems to be truth. Now, there is much in the Old Testament which Christ had access to, and in order to make his work effective He had to support it; yet He felt His inability to do it.

FEBRUARY 14, 1912.

But His eyes were opened by the power of faith in Him, because He threw Himself unreservedly upon the power of God through faith. I believe that had John's messengers come to Him later, they would have gotten the direct answer—"YES."

I read in Matt. xvi: 28, in black-faced type: "Verily I say unto you there are some of them that stand here, who shall in no wise taste of death till they see the Son of man coming in his kingdom." This seems clear to us that "his kingdom" meant the rule of righteousness, which they evidently saw in Christ, to say the least; but this with other passages of scripture is evidently to blame for the fact that the disciples and Paul believed implicitly that they should see Him descending from the sky to set up His everlasting kingdom. In Luke xxi: 32 I read, black-faced type: "Verily I say unto you, this generation shall not pass away, till all things be accomplished." In Mark ix:1 we find: "Verily I say unto you, there are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power." John even says that Christ told him that those who believed on Him should not die; but John goes off at a tangent, as may be seen by reading him; e.g., v. 31. Then turn and read viii: 14. These things and many others cause one to regard the Christ as a human product,

rather a prodigy in the moral world. I do not mean to detract in the least from the sublimity of His character, nor does the facing of facts have the least detractory influence on my mind. I simply accept facts because they are that way, not as I would like to have them, perhaps.

For me, I cannot conceive of that which is divine meeting with the least inconsistency in the practical working out of that thing. Why should Christ allow His disciples to get the wrong notion of His second coming? Then, at the time He was dwelling on the matter in question-Matt. xxiv: 14, 51-it is quite noticeable that He used Daniel's terms, "abomination of desolation," to describe the end. There is much in those words of said chapter that does not ring true to my notion of things. Verse 17 says, "Let him that is on the housetop not go down to take out the things that are in the house," etc., which gives the impression of sweeping desolation as in the time of Noah, as He says, verse 19: "But woe unto them that are with child, and to them that give suck in those days!" 20: "And pray ye that your flight be not in the winter, neither on the Sabbath," etc. 29: "Immediately after the tribulation of those days the sun shall be darkened. and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." 30: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

. . . 34: "Verily I say unto you, This generation shall not pass, till all these things be accomplished." 35: "Heaven and earth shall pass away, but my words shall not pass away."

It is evident that Christ was short in his notions of the size of this earth; then He missed it in matter of fact, too, as you may have noticed. Again, He was short in His knowledge of science, for He says that: "Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him." Mark vii: 18. It seems to me that we look quite closely nowadays as to what "goeth into the man," and just for the reason that it is sure to defile him. I never thought of it before, but maybe that passage is reason for our not having our pure-food law long, long ago. Do you say that He would not be expected to know scientific facts as we know them today? I certainly would expect just that, were I persuaded that He was God incarnate, as Brother Speer argues so earnestly. It is to be remembered that these things are out of the direct line of His preëminence. That in which Christ stands without a peer concerns those matters which influenced Jewish thought centering in Abraham's faith, for that held together the Jewish race.

FEBRUARY 16, 1912.

Last night before I retired I got down the old family Bible and read about Abraham, not in the fashion of "preachers," to toot my horn so that all the family would be bored, but more like I think Christ would have done-"Let not the right hand know what the left doeth." (I haven't time to look up the exact quotation, but it runs something like that.) So I read in silence. I have had these things in my mind so long that I cannot say that much good resulted from the reading, yet I read a dozen or so chapters, beginning with the 12th chapter of Genesis. I was trying to get a more definite line on that which influenced Jewish thought. The record comes right out, and says that Abraham "talked with God." Now, what can that mean? To me it means that Abraham followed the cords which bound him to his Maker; i. e., a way has been provided for man to know that he is more than mere flesh and blood. It must have been for the specific purpose of getting man to understand the law of faith that Abraham was led in the manner recorded. He was about to offer up Isaac, his only son, in obedience to this "call," with which most of us are familiar: yet Isaac was his only son and he an old man with Sarah, his wife, also old. This may be allegorical, but it served its purpose to influence the Jewish mind. Then the sign of the covenant, as Abraham understood

his God, is most significant, too, for it was instrumental in holding the Jews to their chosen purpose, viz., to produce the Christ.

With that thought before us, let us proceed to examine those precepts of Christ acknowledged by all men who reason a little to be unsurpassed by any teacher in any time; thus, knowing our bearings, consider the "gold." For me, I do not believe it acceptable to the intelligence of God, Himself, for men to go on blindly forever following mere sentiment. Our intellects were given to support by reason those things in which we believe, but if we habitually maintain a blubbering sentiment of love, like two children of opposite sex in what is called "puppy love," do vou think that worthy of adults? For this reason, I willfully reject all sentiment bordering on "putty-faced" love, nor can I express the feeling of disgust I have for "preachers" who so indulge. They should be more manly, and back up the reverence they feel (if they really feel any) with adequate reasoning, led, of course, by faith. I am fully aware that philosophers look with similar disgust upon reverie, allowing it as mere pastime, but my answer in support of what I believe to be right is this: The purest and best that has been handed down to succeeding generations from the forefathers has been that which was evidently forced up through the underconscious mind into consciousness, and recorded. It is unanswerable argument to say men are made after that fashion. The why of this kind of thing leads one to contemplate God in and

through His laws. Christ is no exception, for the croppings in His character point to the excessive in this line—He being developed abnormally in subjective study. Out of this grew His great insight into the hearts of others. He knew how He operated things and could point out the way for others. In Mark ix: 17, 30 we have the record of a peculiar incident (turn to it and read, if you are not familiar with the context), and we get a glimpse of the working of His mind in verse 19: "And He answered and said unto them, 'O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me.' " The disciples had been trying to do that which was beyond them, and Christ knew just what was their trouble—faith was wanting; and Christ said: "This kind can come out by nothing, save by prayer"; i. e., He wished to increase their faith when they came to that which was beyond them. In many places we read: "As your faith so be it unto you." In verse 23 of the story above, we read that Christ talked to the father of the child (evidently to get a union of faith, i. e., a consensus), then said "All things are possible to him that believeth." He habitually searched the depths of His soul, and prayed, which gave Him a sense to divine truth.

FEBRUARY 16, 1912.

Then what is gold in Christianity? It is that part of the teaching of Christ which conforms to the dominant idea of the Jewish faith. If we get outside of that particular thing, we find that Christ was quite limited in this grasp of that which He considered.

In Genesis xii: 2, 3: "And I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." This is what Abraham sensed. following the threads of his soul, yet the simple thing became great enough as the force grew and grew to produce the Christ. The whole Jewish race was expectant, their faith was quickened, for mothers, fathers and all were looking ahead to the fulfillment of the promise of God to Abraham; but pure living has its trials according to the established law of the universe. We see the Jewish people going up or down in proportion as they kept the faith of Abraham. Is it not all simple enough? But that is the way the Great Spirit works when we see the truth.

It seems to me that the greatest wisdom which Christ showed is in the fact that He tried to teach but twelve men what was in Him. He was so far in advance of His age that people could not understand Him. Indeed, He is yet so far ahead of the average thought of the world that people do not understand Him. In fact, were we all able to grasp the situation, we would plow our fields for our neighbors, taking absolutely no thought of ourselves. How many decades will intervene before that condition becomes prevalent?

When Christianity is yet so far in advance of modern thought, how can anyone say that there will yet be that which is better? We know simply because we are born to advance, to conquer adversity, and thus gain strength to rise higher as the waymarks of our journey are put in the distance. It is grand to contemplate the gold, not only in the teaching of Christ but also what is reflected by the lesser lights as well. Anyone who is true to himself and to his God is a positive force in nature. It is the union of such-like spirits that furnishes the moral force of the world, a force that will gravitate and gather to itself power. Adversity is a mere negative condition, a reality, of course, but of use to mankind. Christ tells us that this condition has to be. Considering Judas: Mark xiv: 21—"For the Son of man goeth, even as it is written of him; but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born." Can anyone understand this to be in harmony with God's plan? It seems to me that Christ omitted one grand beatitude in His Sermon on the Mount, viz.: Blessed is the sinner, for his way is hard. Adversity is God's own way, but each individual is supposed to follow that which is in him to support the force that created him, and as Paul

says in Romans ix: 19, 24, considering the potter's power over the clay in his hands: "O man, who art thou! replying against God? Shall the thing formed say unto him that formed it, Why didst thou make me thus? Or hath not the potter a right over the clay from the same lump to make one part a vessel unto honor and another unto dishonor?" Friends, Paul was a hard thinker and true to that which was in him. I honor the name of Paul; but of course he got into deep water trying to reason his way through from the hypothesis of our religion. He tries to tell us that through Adam all men are sinners, so through Christ, by grace men are free from the law of sin and death, if they believe. To my mind, that can't be so, because I have too deep a reverence for God and His laws to seek to condemn that which He has made, hence before I can find my way through I test out the hypothesis assumed by religious teachers. By reason I know that what is, came into being through the operation of the laws established by God, and it is not becoming in me to pronounce His creation a failure, or anv part of it a failure—I accept it as it is as being the way God intended it to be at this time. If He wanted Adam or anyone else to be a vessel of dishonor, the power to so make him was His. What are you going to do about that, brother?

FEBRUARY 17, 1912.

I hear some good sister saying: "Then would you disregard Christ, and what are you going to do about His resurrection?" Good sister, No; Christ was true to His Father, all honor to His name; if He made mistakes, they were not of the heart—so with anyone reflecting the divinity within him. As for His resurrection, let us fall back on the laws of God. If Christ was resurrected, it shows what power is ours when we come to know ourselves. God certainly does not bend to passing influences to upset what He has established, then what He does must be accomplished through His laws. His way of doing things is the same forever: thus we come to trust Him. Then, on the evidence we have, Christ was resurrected; if so, the same thing will be done again when the same conditions prevail again. Is that not simple enough?

This good sister wants to ask again: "Do you think Christ was Divine?" I certainly think He was the most Divine being that ever came to this earth. We have but to trace Jewish history to see the hand of God operating through the people who were wise enough to let in Divine aid. All the patriarchs who were true gathered to themselves power in accordance with God's established laws. The greater their responsibilities through increasing numbers, and the truer the characters, the more wonderful became the developing

power at their command. We read of those mighty men: a Samson, perhaps, was the result of concentrated desires felt by the people to be needed to preserve their identity as a nation in those times. The faith in activity produced some such greatness as we read about in Samson's career. Then, David, Solomon, Elijah and the other grand characters we read about played their parts well, indeed. This thought comes home to us with force, viz.: Those great characters, through their faith in truth, honor and God, were by their acts making the Christ a possibility. Of course they did not know it, nor was it necessary for them to know, since they were led by faith.

Let us bring home to ourselves true conditions, good sister. Let me ask you: "Is there anything nowadays to hold the faith of our people to one thing long enough to get the results which the Jews accomplished?" We are not forsaken, because the same Heavenly Father rules as of old. We do not even have to go back to those old records to know that He still is, though we find promise after promise recorded in our favor. is all summed up in the grand conception of individual divinity. The ancients needed some personality in whom to rest their faith. Thomas said: "Lord, show us the way." Christ, not deeming it advantageous to argue the point, said to him in most concise terms: "I am the way." What more could we ask for, considering the sublimity of the character who so replied? Y t, we are progressing and have met with that which challenges our reason to hold the faith. Shall we sit

idly by, hugging to ourselves the truth we feel in our souls? Or is it our duty to seize all the force within our grasp and plunge ahead? My good sister, I am talking to the force in motherhood now.

Does the good sister ask: "What good is in the statement, 'Blessed is the sinner, for his way is hard'?" Are we not all brothers in need of that living sympathy? What does it matter if some one, by necessity or otherwise, keeps a saloon and sells damnable drinks over the bar? Is he not our brother? Did not the same God who made us also make him? Now, what is our status through favor that we are so much better than another of our kind, when he likewise fulfills his mission on earth as a vessel of dishonor, maybe. Are we not big enough of soul to bless that man who teaches us through the adversity which he bears, for sake of humanity, to show people a better way? Of course he does not so regard, but his Maker did when He designed the pattern of such men. Can we not say, then, from the depths of our souls, "Blessed is the sinner because of the adversity he brings us to conquer and gain strength thereby by reason of the established law of activity"? But this upsets the hypothesis of our religion. Let it be so, if we must make a defense of that in which we believe.

FEBRUARY 17, 1912.

What is individual divinity? This question borders on that which I had up for discussion the night my underconscious mind did himself grandly, but of less significance.

I am persuaded that what man wills and holds in faith has something of the creative tendency. If this is a fact, man got it from his Maker. Now, I may be thinking hard at some abstract thing or other, and for some unaccountable reason set a limit at which to rest myself. That rest will come. It was foreordained by that power at my command, so had to be so. To that extent I am divine. With this nucleus, we have that from which to build.

The figure of water seems to me to express more exactly what I have in mind than anything else in my thoughts. Water is the type of life itself. The properties of water represent quite closely what I mean when I use the term "individual divinity."

Water is a unit—an expanding unit, though in its normal condition is almost incompressible if confined. A particle of water is water still, though but a single molecule composed of its two atoms of hydrogen and one of oxygen. In its expanded condition under the influence of heat it develops tremendous power, often disrupting the bounds of its confinement, yet in its freedom is yielding, accommodating itself to any

shape of a vessel which may contain it. Break the vessel and the water therein contained seeks its level and harmoniously joins forces with other particles of its kind to gravitate toward the mighty ocean, the source from which water comes to us. Then the streams, sparkling and pure or muddy and defiling, flow on and on to replenish the source.

This seems to represent life, and the figure may help us to understand the parts we play in our divinity. Each of us is from the source, that is self-evident. That we partake of the same nature as the source is also an axiom. Other qualities fit naturally into place when we get our true bearings. What is your life and mine? Are you a part of some pure, flowing stream, making your way on with others of your kind, giving and receiving in purity? Or have you been tossed up somewhere and found lodgment in some depression of the earth's crust, there receiving forever, giving forth nothing, so becoming a menace—a place to breed disease and death? It may be that a misty cloud is your status, or some muddy, sluggish stream, carrying all manner of foreign matter in your course. will the mighty ocean do when you bring such rubbish along with you? If the stream cannot free itself, the terrible billows of the rolling ocean are sure to cast all foreign, worthless matter upon the sands. It may be that your usefulness is in some hydrostatic condition to exhibit equilibrium let pressure be what it may, or that of hydraulics to give impetus to the inert. Perchance under the influence of heat you are to be

rarefied and confined until you exhibit your divinity as the power of steam driving with mighty force under perfect control, or blowing up some worthless boiler somewhere. My thought is this: Each of us partakes of divinity and is useful in his status in accordance with the force which rules us, but in no wise are we far removed from God. Owing to conditions, it may be most difficult for some people to yield the obedience which they must feel is due their Creator, and, reasoning from types, some may lose their way entirely; but the life cannot be lost, in that it will aid something of benefit in the great economy of the universe.

It appears, then, that you and I are a part of divinity, though hedged in and fettered to work out our salvation preparatory to joining the everlasting kingdom of God. In yielding obedience in truth, buoyed and carried by the mechanism of our natures, we grow in grace and our lives get in tune, like a mighty harp, responding to such chords as God is pleased to touch.

FEBRUARY 18, 1912.

What is Divinity? Now we come in regular order to the question which I had up before the underconscious mind as reported, so we will go into it for the purpose of utilizing that force, which I have discovered is a part of my makeup.

It may be well to explain that I am not given to any "preacher method" of slopping over at the slightest provocation. I may "slush" as some may say, but I have to have the evidence to bear me witness; then the natural bent for caution puts on the brakes immediately. What follows, then, is refined by several days' contemplation, though nothing has been written on the subject. I shall make as true a report of what happened to me as I have power to make.

For some unaccountable reason I awoke about 2 o'clock on that night, and lay thinking for some time. It popped into my thoughts that I would like to know personally about God; i. e., what He is, where He is, etc. So the question, "What is Divinity?" pushed out. Underconscious mind began to unfold in regular manner what it contained on the subject. As near as I recall, he went too fast for my conscious mind to get the full effect of the matter presented. First, I was impressed that God is life, as follows: The fact is, I am fattening a pig; i. e., giving my attention thus at stated times during the day. Underconscious mind

presented my mind with a picture of a white pig, There was no mistake about it; he was dead. A moment of meditation was followed by the same picture of the same pig raising his head and climbing onto his feet. The digestion of the matter was easy and healthful: God is life. Some other matter intervened which I could not get a line on; then appeared a hideous African face, decorated in a manner to frighten one. Some balls of some description were on his nose, but not hanging, though around the nostrils' edge. I did not understand this at the time, but the thing was most unpleasant to have a place when such a question was being considered; so I dismissed it. In rapid succession came the following: A figure was presented in motion; i. e., it turned around completely; then again—God is universal. Another picture was put, representing a young woman, attired as though posing for a painter, with accompanying gestures, which indicated some heart implication of the individual. Judgment came quickly-God is love. Two women were pictured sitting with their heads very close together; so close, indeed, that it seemed as though they might be attached at the foreheads-God is confidence, came the deduction. There was much similar matter, which followed in rapid succession, that gave me this thought, that God is omniscient, ubiquitous, omnipotent; e. g., in the great activity of the underconscious mentality during those hours of tense reverie, a gigantic light or flash would be given to

represent the sky or heavens. Then I would call a halt—too energetic for me. After resting myself a little, I would turn him loose again, and how he would perform in the manner described above. Finally I was being carried, as it seemed, into space, as if for my impertinence, to "show me." I confessed that I was from Missouri, but now I was satisfied.

By thus condensing the matter presented to me in such amazing swiftness, followed mostly by adequate deductions as to the meaning of the manifestations, I can leave off considering the underconscious intelligence, for the sterner things with which we "meet up," plowing the furrows of time.

Later the thought came to me that the unpleasant figure presented was also a part of divinity, though it typified adversity itself. Now, I feel certain that a person thinking differently from what I do would not meet with like manifestations. My conscious mind evidently impresses the underconscious mind day by day, and it works over what matter it has received in the past in accordance with some established law. That law I divine to be God's own established way of shaping one's destiny. Considering it in this light, we shape our own destiny by that which we know not, hence you and I are a part of divinity ourselves,—but just a part, hence limited in the power at our command. unless we are in a position by faith to join ourselves, in the manner of Christ, to that which has no limit. It has been wrought out before our very eyes-"Why

stand ye doubting?" For me, I am done with doubt and fear in so far as I can command it, resorting to the use of the law of destiny as it has come to me.

If I were to point out the trouble with mankind today, I would say first that we have forgotten Socrates in our search for Christ. We are just now approaching in regular cycle the age of Socrates, who taught in a manner similar to Christ, but from the subjective: "Know thyself." That has lost its meaning upon our ears, though it probably never was understood, for this great teacher, Socrates, like the Christ, was put to death by the power of state because, being so far beyond his age, the people could not understand him. Turn, then, to Socrates, for he is the leader of the Christ in matter of time and logic.

Referring again to the figure of water as representing life: the great Socrates, who lived about 400 years B. C. and taught the use of a tutelary spirit centering in the subject, is a figure in hydrostatics. All the force at the command of the Hellenic state was brought to bear upon this life, but it maintained its equilibrium in perfect composure, spending his last night in a discussion with his disciples on the subject, the immortality of the soul—then at the appointed hour drank the fatal hemlock. In contrast, as it were, set over against this force is the Christ—a figure in hydraulics. But to be logical, we must begin with Socrates; study ourselves in the light of modern science. All the knowledge of ages practically is at our command, but we have been slow to grasp the situation. It took an

Ingersoll to free us from the bonds of religious dogmatism—I may say bull-dogmatism; but now, as we stand free, let us find ourselves and proceed as God has planned it out for us. We must know ourselves first and act accordingly before it is becoming in us to blubber over in behalf of some unfortunate brother. If each of us be diligent in subjective study, truing ourselves up in accordance with the precepts of the Great Teacher, there is no power under heaven that could restrain the mighty crusade that would follow in the wake of such a course—a veritable hydraulic with the force of a mighty ocean behind it.

Before this can be we must turn the great searchlight of science upon ourselves, as it were, by X-ray, to ascertain the pattern and power of soul, then take our forward steps logically, teach our children thus in the hope of holding the faith as the Jews of old. As a Christian nation we are not logical, so how can we hope to attain the promises given? E. g., "Ye shall do greater things than these." It may be important to throw out a caution, lest we get to thinking too strongly that "we are 'IT," whereas we are only a dependent

"Part of the stupendous whole,
Whose body nature is, and God the soul."

There remains just this to say: The records which we have of the Christ may be quite inadequate, indeed, but even at the worst, as records they could not be so far from the truth as those methods of instruction concerning Him deviate from those proclaimed by the great Socrates; so let us go back and get our bearings as to how to teach Christianity, and

"It must follow, as the night the day, We cannot then be false to any man,"

which is not so now, for we certainly are false to ourselves, but the condition of groping is forced upon us. However, we have this consolation:

As eon is to time, So God is to man.

QUOTATIONS FROM NEW TESTAMENT.

There can be no proper objection to form, if rightly understood, so the first "gold of Christianity" is the following, from Matt. iii-15: "Suffer it now; for thus it becometh us to fulfill all righteousness." iv-4: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." 7: "Thou shalt not make trial of the Lord thy God." 10: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." [To my mind, Satan means adversity, which the Creator allows.] We come now to the Sermon on the Mount, Matt. v-3: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." 4: "Blessed are they that mourn: for they shall be comforted." 5: "Blessed are the meek: for they shall inherit the earth." 6: "Blessed are they that hunger and thirst after righteousness: for they shall be filled." 7: "Blessed are the merciful: for they shall obtain mercy." 8: "Blessed are the pure in heart: for they shall see God." 9: "Blessed are the peacemakers: for they shall be called sons of God." 10: "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven." "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you

falsely, for my sake." 12: "Rejoice and be exceeding glad: for great is your reward in heaven." 13: "Ye are the salt of the earth." 14: "Ye are the light of the world." 16: "Even so let your light shine before men; that they may see your good works, and glorify your Father, who is in heaven." 22: "But I say unto you that every one who is angry with his brother shall be in danger of the judgment." 23: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, (24) leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." 28: "But I say unto you that every one that looketh upon a woman to lust after her hath committed adultery with her already in his heart." 34: "But I say unto you, Swear not at all, (37) But let your speech be Yea, yea; Nay, nay." 39: "Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also." 40: "And if any man would go to law with thee and take away thy coat, let him have thy cloak also, (41) and whosoever would compel thee to go one mile, go with him two." 44: "But I say unto you, Love your enemies, and pray for them that persecute you." 48: "Ye shall therefore be perfect, as your heavenly father is perfect." vi-1: "Take heed that ye do not your righteousness before men to be seen of them; else ye have no reward with your Father who is in heaven, . . [for such] They have received their reward." 3: "But when thou doest alms, let not thy left hand know what thy

right hand doeth: (4) that thine alms may be in secret." 6: "But thou, when thou prayest, enter into thine inner chamber, and, having shut the door, pray to thy Father, who is in secret, (8) for your Father knoweth what things ve have need of before ve ask Him." 19: "Lay not up for yourselves treasures upon the earth, . . . (20) But lay up for yourselves treasures in heaven. . . . (22) The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. (23) But if thine eye be evil, thy whole body shall be full of darkness. (25) Therefore I say unto you be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ve shall put on. Is not the life more than the food, and the body than the raiment?" 33: "But seek ye first His kingdom and His righteousness: and all these things shall be added unto you. (34) Be not therefore anxious for the morrow. Sufficient unto the day is the evil thereof." "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you, (3) and why beholdest the mote that is in thy brother's eve, but considerest not the beam that is in thine own eye? . . . (5) Cast out first the beam that is in thine own eve." 6: "Give not that which is holy unto the dogs, neither cast your pearls before the swine. 7: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." 12: "All things therefore whatsoever ye

would that men should do unto you, even so do ye also unto them." 13: "Enter ye in at the narrow gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." 15: "Beware of false prophets. . . . (16) By their fruits ve shall know them. (17) Every good tree bringeth forth good fruit, but the corrupt tree bringeth forth evil fruit. (18) A good tree cannot bring forth evil fruit." viii-13: "Go thy way; as thou hast believed, so be it done unto thee." 26: "Why are ve fearful, O ye of little faith?" ix-28: "Believe ye that I am able to do this? (29) According to your faith be it done unto you." x-7: "Go ye, preach, saying, The kingdom of heaven is at hand. (8) Heal the sick, raise the dead, cleanse the lepers, cast out dæmons: freely ye received, freely give." [Casting out drmons means, to my mind, hypnotic influence.] (9) "Get you no gold, nor silver, nor brass in your purses, (10) no wallet for your journey, neither two coats, nor shoes nor staff: for the laborer is worthy of his food. (11) And into whatsoever city or village you shall enter search out who in it is worthy; and there abide unt ye go forth. . . ." 16: "Behold, I send you fort as sheep in the midst of wolves. . . . (19) Bu when they deliver you up, be not anxious how or what ye shall speak, for it shall be given you in that hour what ye shall speak. (20) For it is not ye that speak, but the spirit of your Father that speaketh in you."

34: "Think not that I come to send peace on the earth: I come not to send peace, but a sword." [Here we have the counterpart of so much love.] xi-25: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes. (28) Come unto me, all ye that labor and are heavy laden, and I will give you rest." xii-12: "Wherefore it is lawful to do good on the Sabbath day. (25) Every city or house divided against itself shall not stand." 34: "For out of the abundance of the heart the mouth speaketh. (35) The good man out of his good treasure bringeth forth good things." xiii-12: "For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath." xvi-26: "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" xvii-20: "For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to vonder place; and it shall remove; and nothing shall e impossible to you." xviii-3: "Verily I say unto ou, Except ye turn and become as little children, ye hall in no wise enter into the kingdom of heaven. . (7) We unto the world because of the occasion of stumbling! for it must needs be that the occasion come; but woe unto that man through whom the occasion cometh!" [I put that down as gold, because it is gold—it fits into argument supporting a reasonable

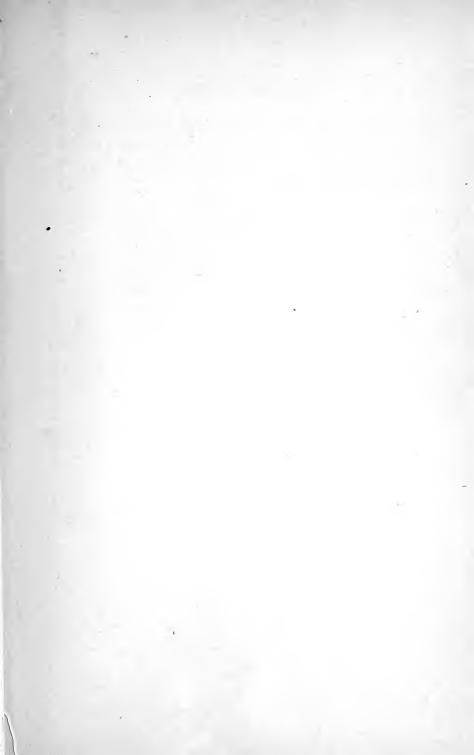
religion.] 15: "And if thy brother sin against thee, go show him his fault between him and thee alone. (19) Again I say unto you, That if two of you shall agree on earth as touching anything that ye shall ask, it shall be done for them of my Father who is in heaven." 21: Peter says: "How often shall my brother sin against me and forgive him? until seven times? (22) I say not unto thee, 'Until seven times'; but, Until seventy times seven." xix-23: "Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. . . (26) With men this is impossible; but with God all things are possible." xxi-21: "Verily I say unto you, If ye have faith, and doubt not, ye shall do not only what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. (22) And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." xxii-14: "For many are called, but few are chosen." 37: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (38) This is the great and first commandment. (39) And a second like unto it is this, Thou shalt love thy neighbor as thyself." xxiii-9: "And call no man your father on the earth, for one is your Father, even He who is in heaven. (10) Neither be ye called masters; for one is your Master, even the Christ. (11) And he that is greatest among you shall be your servant. (12) And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." (23) "Woe unto you,

scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice and mercy and faith; but these ye ought to have done, and not to have left the other undone. (24) Ye blind guides, that strain out the gnat, and swallow the camel!" xxiv-6: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for these things must needs come to pass; but the end is not yet." xxvi-31: "But after I am raised up, I will go before you into Galilee." 41: "Watch and pray, that ye enter not into temptation. (42) My Father, if this cannot pass away, except I drink it, thy will be done." 52: "Put up again thy sword into its place; for all they that take the sword shall perish with the sword." xxvii-46: "Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?" xxviii: "And lo, I am with you always, even unto the end of the world." [The record shows that this was after the resurrection that Christ spoke thus to his disciples.]

It appears that the Gospel as recorded by Mark was the first to be written, for the others contain all that he said, then they added more as they remembered personally what occurred. Luke was the doctor, hence we may expect that he would inquire more minutely into the birth of Christ than the others; so it is he who tells us about the communication as recorded, that took place between Mary and the Holy Spirit, and about the conception of John the Baptist after Elizabeth was old. Of course the Gospel as recorded by

John is full of interest, though practically all the facts known about Christ are to be found in Matthew, and I have selected therefrom such precepts as shine like the sun. They are gold.

THE END.



Deacidified using the Bookkeeper process. Neutralizing agent: Magnesium Oxide Treatment Date: April 2005

PreservationTechnologies A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive Cranberry Township, PA 16066 (724) 779-2111

UBRARY OF CONGRESS

0 013 985 523 1